

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, April 16, 1987

Published Since 1877



"And sitting down, they watched him there"

This is one of the 10 living scenes from "The Following," portraying the last week of Jesus' life on earth. The program is an annual event at Broadmoor Church, Jackson, with 220 cast members (plus 80 more workers) ranging in age from 6

to 80. About 5,000 were expected to attend the program. Props include live animals, 120 clay pots, and 80 cedar trees. (Tim Nicholas photo)

ACTS Satellite Network

Easter Specials

Saturday, April 18

9:00 a.m. Replace "Sunshine Factory" with "Easter Is." Benji and his dog Waldo find out the true meaning of Easter. Animated cartoon. Lutheran Television.

12:00 Noon In Concert special — "The Witness"

The life of Christ told through contemporary musical drama from the view of Peter, played by Jerry McGrath, Christian recording and concert artist. Music and lyrics by Jimmy and Carol Owens.

1:00 p.m. Replace "Country Crossroads" with "Joy Comes in the Morning."

Sunday, April 19

2:30 p.m. Replace "Sunday Selection" with "Bright New Wings."

Ragan Courtney, Cynthia Clawson, and Jeanette Clift George star in a retelling of the life of Christ set in the old west. Music and words of Ragan Courtney.

Since March 22, ACTS has been running the 5-part series, "Yeshua." (Sundays only)

Sunday, April 12 (Part II)

"Yeshua: Bread of Sacrifice" — This episode includes a dramatic portrayal of the chain of events as Jesus' life draws to a close, and he begins to prepare his followers for his sacrifice. This ends with the triumphal entry into Jerusalem.

Sunday, April 19 (Part III)

"Yeshua: Ripples of Darkness, Waves of Light" — The torture, execution, burial, and resurrection of Christ is re-enacted. The mystery and scientific evidence surrounding the Shroud of Turin is explored. The series ends in a 20th century perspective with Christ's words, "Peace, shalom."

Cope Schedule

Mon., April 20	CD Frank Minirth	Psychiatric Disorders
	CP Frank Minirth	Psychiatric Disorders
Tues., April 21	CD Beverly Runyon	Parenting
	CP Ron Rose	Common Sense Discipline
Wed., April 22	CD Jim Wilson	Obsessive-Compulsive Behavior
	CP Dan McGee	Anxiety & Panic Attacks
Thurs., April 23	CD Ben Loring	Open Lines
	CP Ben Loring	Open Lines

CD = DAY COPE

CP = NIGHT COPE

Hitchhiker from Brazil becomes missionary

By Eric Miller

RICHMOND, Va. (BP) — Arnold Pessoa is a missionary at last — after hitchhiking from Brazil to Texas and attending college for a decade.

God called Pessoa to the United States to attend college, but getting there took three years and plenty of prayer, he says. He spent nights alone in the jungle and among Indians.

He was stranded on a boat in the ocean, almost stampeded by a herd of cattle, and nearly assaulted by a group of angry men.

He encountered persecution but also blessings, because along the way he preached and led Colombians, Nicaraguans, and Mexicans to know Jesus Christ.

Seventeen years have passed since Pessoa, 41, first set out for the United States. Now he has a bachelor's degree, a master of divinity degree, and a wife, Lucy, 37, whom he met in Texas. They have two sons, Valerian, 8, and Ismael, 4.

The Pessos were appointed by the Southern Baptist Foreign Mission Board in December 1986 as missionaries to Colombia, where

he will work as a general evangelist. They recently completed missionary orientation in Rockville, Va.

His journey to the United States started with an airplane ride to the Brazil-Venezuela border. There he began walking along a road with a backpack containing a blanket, shirts, pants, food, a notebook, and a Bible.

After two days of walking, he discovered the road ended. He headed back to Brazil, sleeping in the jungle at night and keeping a campfire going to scare off animals. Out of food, he observed monkeys and ate what they ate.

He spent a night with an Indian tribe in Venezuela, staying in a tent provided by the Indians. That night, one of the men sang and danced around his tent. Thinking the Indian might attack him, Pessoa crouched in the tent for hours, ready to dash into the jungle if an attack occurred.

The next day Pessoa asked a woman who was teaching Spanish to the tribe about the Indian's actions. She explained he was only expressing his happiness in having Pessoa as a guest.

Along the way he met several people who helped with his transportation. A wealthy Brazilian woman bought a plane ticket for him to San Andres Island, off the coast of Nicaragua. A doctor running for a political office on the island gave him some vitamins and a ride on a boat bound for Panama. But the engine broke down and the boat drifted all night until mechanics repaired it the next morning.

In Panama a secret service man guarding the home of the nation's vice president allowed him to have a word with the vice president and Pessoa got a free pass on a bus that took him to Costa Rica.

Always, he watched for opportunities to preach. Often he got mixed results. One time he was preaching in a small town in Mexico when a Catholic priest and 20 men stormed the building. He told the men God would judge them if they stopped the service. They left, but later as he walked from the building, 10 men confronted him to assault him.

"I approached them and I put my hand inside my coat to take out some tracts," Pessoa recalls.

"They thought I was taking out a gun; so they started running in all directions. They left 10 bicycles."

He yelled to the men, "Please come back. I have some tracts for you." They stopped and told him they were angry because he spoke "evil against the saints." But that night at a worship service Pessoa conducted, seven of the men accepted Christ as their personal savior.

A Catholic farmer who knew Pessoa was a Protestant preacher and was making visits in the area prepared a strong greeting. When Pessoa arrived at the man's home, the farmer opened a gate, mounted a horse, and drove a herd of cattle straight toward him. Pessoa leaped to the side, narrowly escaping the stampede.

While Pessoa was in Mexico trying to get a visa to the United States, his wife was leaving her home country of Cuba.

All Cubans leaving the country were required by Fidel Castro to work for the government without pay for nine months. Each day she and about 300 women were hauled on trucks to fields where they picked vegetables from 7:30 a.m. to 1:30 p.m.

The women slept in army barracks and received meager meals. "It was like punishment because we wanted to leave the country," she says.

Once in the United States, she worked in a New York factory for a year. But she wanted to prepare "to serve the Lord in a better way" and enrolled in the Mexican Baptist Bible Institute in San Antonio, Texas. There she met Pessoa, and they were married.

He has been the pastor of Spanish-speaking churches in Hart and Divine, Texas. And he was the pastor of churches in Morton, Texas, and San Francisco. While they were attending missions conferences at Glorieta Baptist Conference Center in New Mexico, the Pessos felt a definite call to the mission field as they talked to missionaries.

Looking back at his three-year journey to the United States, Pessoa says, "I always prayed and I never stopped reading my Bible. That kept my strength and faith in God."

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Editorials . . . by Don McGregor

Not the way prayer works

Recently the Jackson Clarion Ledger printed a story to the effect that 33 state senators had backed a resolution in the Senate calling for organized prayer being allowed in public schools.

There are only 19 more senators.

Let it be understood right from the first that this paper stands solidly on the principle that prayer is necessary and effective. This paper also stands on the principle that the Lord pointed out that prayer needs to be uttered in the name of Christ, our redeemer. It was his sacrifice on the cross that changed the method of prayer from a condition demanding sacrifices over and over to our condition under grace with the sacrifice already having been made.

But prayer in public schools would open up a lot of problems. First, it is unconstitutional. The senators recognize this. Their resolution was made in an attempt to get Congress to initiate a change in the Constitution.

But even more than that, it is bound to be offensive to a sizeable portion of the school children. "So what?" someone will say. "We Christians are in the majority."

True. And the Mormons are in the majority in Utah. But some Christians live there. And before some Mormons get upset about a distinction between themselves and Christians in this piece, it must be admitted that the two concepts of Christianity are different.

But what if, even in Mississippi, the teacher were a Jehovah's Witness. There are many of them in our area. The school board cannot refuse to hire one just because of the religion. And the Jehovah's Witnesses certainly don't have the same concept of Christianity that we do. If they did, they wouldn't be coming around trying to convert us. They don't believe in the Trinity.

There is more than an average chance, of course, that the teacher would be Baptist, and almost a surety that the teacher would be of an evangelical faith. But what about the Jewish children in the room? They can't believe in prayer as we understand it.

We Baptists don't believe in prayer as Catholics sometimes practice it, particularly with the concept of depending on Mary as a mediator. Along the Mississippi Gulf Coast there are many Catholics. One might be a teacher in a public schoolroom. And there might be Catholic students in the school.

We believe in prayer. We have seen and felt demonstrations of its effectiveness. But the public school classroom is not the place for organized prayer efforts. If some students want to meet in the schoolroom during unstructured periods, such as before or after school, and pray, they have got to be allowed to do so. The Constitution says that also.

The students can pray all they want

to as conditions are now. They can even gather in groups at the proper times and pray. We stumble into all sorts of dangers, however, when we tell the teachers that they can organize the prayer times and can tell the students when to pray and what to pray for.

Their concerns might not match ours at all, and for sure they are not going to match those of all of the students.

It's better to leave the praying up to the students' initiative as far as public school is concerned and also to be practiced at home and at church.

It is true that legislative sessions, football games, and other such public functions are begun with prayer. The question of prayer at public institutions' football games has to be considered. It is not a practice at baseball games, basketball games, and track meets.

The Legislature can do whatever it wants to do. And if some members don't agree, they are free to absent themselves during the prayer time.

The public school students have no such freedom. They are expected to be in attendance. The law tells them they must be there. If prayer were authorized, they would be forced to participate whether they wanted to or not.

That is not the way prayer works.

Some dear friends are among those who signed the resolution, and their

(Continued on page 10)

THE GRAVE TORN ASUNDER



The Easter message

Easter is a time for reflecting on the resurrection, the event that is the capstone for Christianity.

With the crucifixion, the plan of salvation was completed. With the resurrection came the assurance of the resurrection also of all of the saints.

With the crucifixion the sacrifice was made, and man would no longer have to depend on a sacrifice that he

would have to provide for himself in order to find redemption. The Lord has provided the sacrifice, just as he did for Abraham on Mt. Moriah. The Lord himself became the sacrifice, and he was the only one who could have made such an accomplishment.

The debt of sin was paid. Man could pay it again if he so chose, but it had been paid. He doesn't have to make the payment himself if he accepts the Lord's payment.

With the revelation of the Holy of Holies as the veil of the temple was split from top to bottom, man was given direct access to God. He would need the temporary sacrifices no longer.

It was the resurrection, however, that established that man would live again. It was the resurrection that brought joy to the hearts of the followers of Jesus and still brings joy to the hearts of those who continue to follow him to this day.

And Easter is the time that the Christian world takes time to commemorate the resurrection.

The first Easter announcement was made by an angel to a group of women at the empty tomb. From that small start and from that day until this, that message, "He is risen," has reverberated around the world.

And that is how we can best continue the impact of the first Easter. We must continue to spread the word throughout the world: He is risen. The sacrifice has been made. The debt has been paid. The way to the throne of God has been opened up. And the resurrection of the saints has been assured.

Easter is our time of reflection and determination to get the message delivered.

I believe God led my family to this community and this church, and I long for the day, be it his will, when I can return permanently to build a home and rear a family in an unspoiled corner of nature.

And it is my fondest hope that after living a life as full as those described, I can be laid to rest in the shadow of that church, underneath the velvety green grass of the cemetery, where the air hangs thick with the springtime scent of magnolias.

No matter to what grand places I travel, Harperville will forever be my greenest of valleys, for me the closest place to heaven that this world has to offer.

Chris Gilmer is a senior journalism student at the University of Southern Mississippi at Hattiesburg. This piece was written in connection with his class work. Dan Thompson is pastor of Harperville Church.

Guest opinion . . .

Ministry at Harperville

By Chris Gilmer

Much of the hair has grayed in Harperville — a brilliant silver gray that shines bright but can never quite outshine the inner-brilliance of its owners.

There are not many young people in Harperville, but don't tell that to the folks who live there. With bright eyes and easy, often smiles, they still have a spring in their step — be they children of 50, 60, 70, or 80 years. Though possessing a wisdom that comes only with age, they never once consider their few fond decades as a reason to stop living.

In Harperville, "neath towering pines which reach toward heaven, we live the lives God gave us to the fullest; and we are thankful. Nestled among rolling hills dotted with honeysuckle and ivy, we look upon each day as a new blessing to be cherished and appreciated.

This is the lesson my friends and neighbors have taught me. I thank God for them, and them for the

strength and inspiration they daily, often unknowing, give.

Two churches form the centerpiece of a quaint little village mercifully spared sophistication. One of them is Harperville Baptist Church, my church, the place in this whole wide world where I feel closest to my God.

It is a red brick structure rising from the earth, spectacular to our eyes, though maybe not the most spectacular if measured by worldly standards. So we do not measure by these standards. We realize that people matter more than buildings; a church is more than a sanctuary.

From the choir loft I survey the congregation and notice a little child resting peacefully against his mother's shoulder; a few years ago that was I. There is never anything to fear when nestled against mother's shoulder.

I am a novice to Harperville. My family adopted it five years ago to escape the hustle of city life; that was

the best decision my parents ever made.

What is more special is how the people adopted us, as they do all newcomers; there are no strangers in Harperville.

I spend a large portion of my time working and studying at college; and though I realize the necessity, Harperville gets harder to leave each time my visit is over. It is so much more than just a place to live; it is a way to live — a slow-paced, blessed reprieve in a computerized, concrete world.

I accepted Christ as my Savior years before I joined the Harperville church, but my faith, my commitment and purpose blossomed in the country setting from a tightly closed bud into an open flower, a flower which opens a little more each day.

Maybe it was just the normal growth process, but I know in my heart that the place and its people were the incentive for that growth.

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Home Board elects Lewis as president

By Dan Martin

ATLANTA (BP) — By a vote of 52-15, Larry L. Lewis of Hannibal, Mo., was elected president of the Southern Baptist Home Mission Board during a special called meeting April 10.

Lewis, 52, president of 800-student Hannibal-LaGrange College, was the unanimous selection of the seven-member search committee that presented its recommendation at the two-hour called session of the 84-member board.

Lewis, a former home missionary and church planter, will assume office June 1, succeeding William G. Tanner, who left the HMB presidency in June of 1986 to become executive director of the Baptist General Convention of Oklahoma.

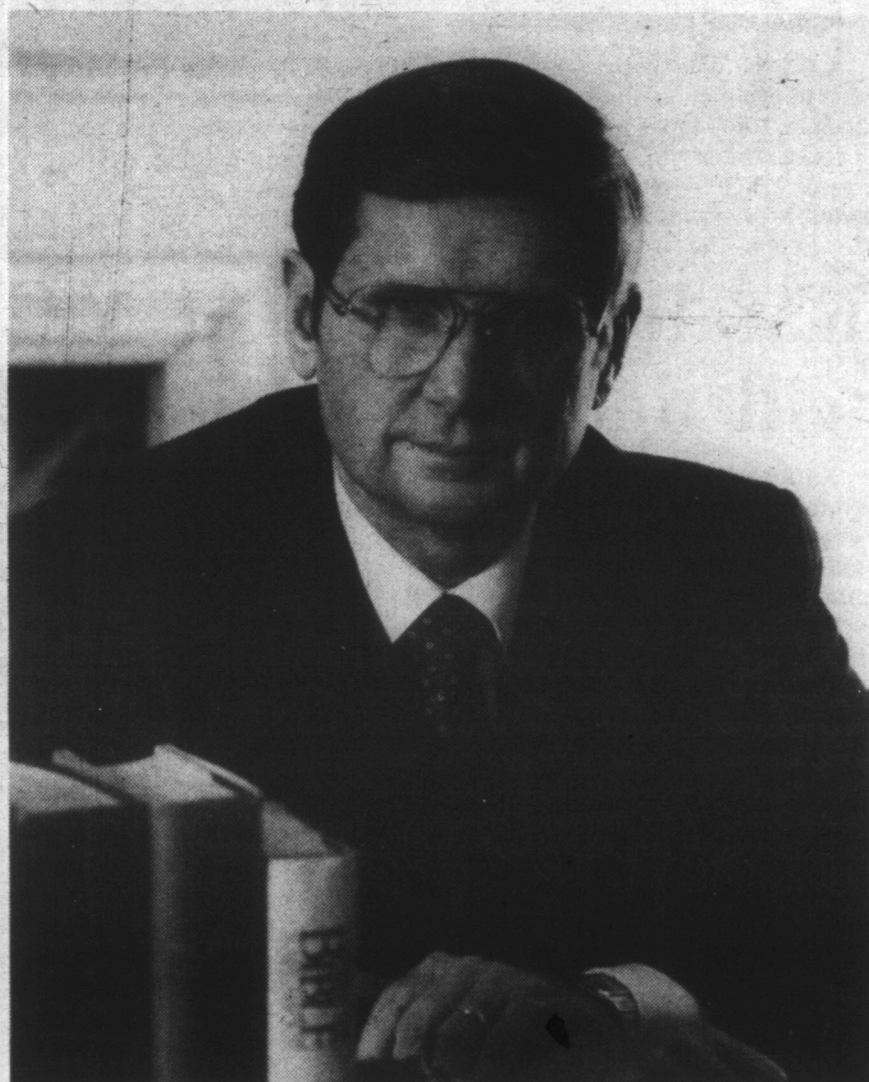
The college president, who also has been a pastor and staff member for a state Baptist convention, was elected on a roll-call vote after efforts to cast a secret ballot had failed 38-20.

Orris Bullock, pastor of Fort Foote Baptist Church of Fort Washington, Md., urged the secret ballot "in the light of the importance of this decision."

O.S. Hawkins, pastor of First Baptist Church of Fort Lauderdale, Fla., supported the roll call vote, saying, "Let the redeemed of the Lord say so."

Troy Morrison, search committee chairman and director of church-minister relations for the Alabama Baptist Convention, called the unanimity of the diverse search committee "a miracle."

The committee that selected Lewis was named in August, after directors voted 40-36 to ask a previous committee to resign and be replaced by a group "that will give fair representation and proper balance to all



Larry Lewis is the newly-elected 15th president of the Southern Baptist Home Mission Board. (HMB photo by Paul Obregon.)

members of the board."

Morrison said the seven members, plus HMB Chairman Clark Hutchinson, who functioned as a voting ex-officio member of the search committee, met 12 times for more than 600 hours in their search to seek a suc-

cessor to Tanner.

"We received 100 letters recommending 65 persons," Morrison told the board members. "We seriously considered every one."

He said the group interviewed eight (Continued on page 13)

Jordanian government buys Baptist Hospital

AJLOUN, Jordan (BP) — The hospital that inaugurated Baptist work in Jordan 35 years ago closed March 1 but is expected to reopen soon under the direction of the Jordanian government.

The Southern Baptist Foreign Mission Board completed the \$1.5 million sale of Baptist Hospital at Ajloun to the Jordanian government in March.

It was the only hospital capable of full emergency care in Ajloun, a city of 6,000 people. But government officials have said they intend to reopen the hospital as quickly as possible, probably sometime in April, said Isam Ballenger, the board's vice president for Europe, the Middle East and North Africa.

Disappointment lingers among Jordanian Baptists over the sale, Ballenger said. But he believes they have "faced the realities which have made (it) reasonable and necessary."

The hospital had been suffering from a declining patient load. Its capacity was pared down from 50 to 30 beds in 1978. Even so, the average inpatient load was 15 to 20. Last year, the hospital treated nearly 2,500 inpatients and 9,750 outpatients.

Contributing to the drop in patients is the Jordanian government's policy of providing free health care, although the nearest government hospitals are more than an hour away. The government had announced plans to open a 24-hour diagnostic medical clinic in Ajloun.

Baptist Hospital is not the only private facility in Jordan to face difficult times. Two years ago, Queen Alia Hospital, a private 250-bed facility, opened in Amman but it closed in late February.

Baptist Hospital had 65 full-time employees, 15 with more than 20 years of service. "It appears they will continue working at the hospital," Ballenger said.

At least three veteran missionaries will remain involved with the hospital, John and Ruth Roper and Violet Popp. The Jordanian government has accepted the volunteer services of Roper, a surgeon, and Popp, supervisor of in-service training of nurses.

August Lovegren, a veteran missionary surgeon, and his wife, Alta Lee, are to retire later this year.

Missionaries Charles and Nancy Browning will remain in Jordan. He (Continued on page 4)

State gifts total \$4,466,350

Financing of the Cooperative Program through gifts from Mississippi Baptist churches totaled \$4,466,350 at the end of March, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

This is a first quarter total \$71,150 under the pro rata amount needed to

fully fund the budget voted in last year's Mississippi Baptist Convention.

The three month total is \$12,464 higher than for the same period of 1986. And the March amount of \$1,270,906 is \$89,273 higher than that given in March of 1986.

Total budget for 1987 is \$18,150,000.

Foundation director Harold Kitchens dies

Harold Kitchens, 60, executive secretary of the Mississippi Baptist Foundation, died April 8, in Jackson, of cancer of the bone marrow.

Kitchens' funeral was held April 10 at First Baptist Church, Clinton, with burial at Clinton cemetery.

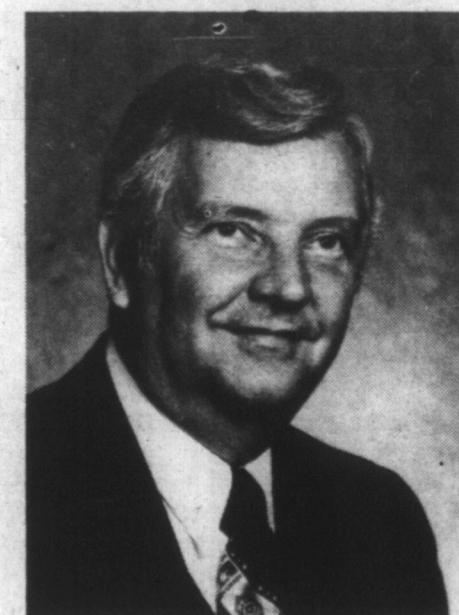
A native of Eminence, Ky., Kitchens was a graduate of Mississippi College in Clinton and earned the master of divinity degree from Southern Seminary, Louisville, Ky. He did post-graduate work at New Orleans Seminary and was awarded the honorary doctor of divinity degree from Mississippi College.

Kitchens was pastor of First Baptist Church, Kosciusko, Miss., from 1965 until 1976 when he became executive of the Foundation. He was pastor of University Baptist Church, Hattiesburg, 1959-65, and from 1956-59 he was pastor of Holmesville Baptist Church, McComb. Earlier ministry positions were as associate pastor at Gaston Avenue Baptist Church, Dallas, Tex., and in Jackson, Miss., churches at Calvary Baptist and at Daniel Memorial Baptist.

Active in denominational affairs,

Kitchens served on numerous boards and committees. Included was service as chairman of the Mississippi Baptist Education Commission, Attala County Baptist Associational moderator, and president of the Mississippi Baptist Convention Board.

(Continued on page 4)



Harold Kitchens

Peace group reworks report

By Dan Martin

NASHVILLE, Tenn. (BP) — The Southern Baptist Convention's Peace Committee worked on the first draft of its report to the 1987 annual meeting of the SBC during its 14th meeting April 2-3.

The 22-member committee, which was created in 1985 to find the sources of the controversy in the convention and to make recommendations on ways to solve them, sent the draft back to the subcommittee and set what is hoped to be the final meeting, May 4, in Atlanta.

"It was uncertain as to whether we would have to meet again, but it became quite apparent early that another meeting would be necessary

before any report could be released to the convention," said Chairman Charles Fuller of Roanoke, Va.

"We settled on receiving the preliminary draft, registering our reaction to it, and establishing two rather thorough premises upon which the next draft will be written," he added.

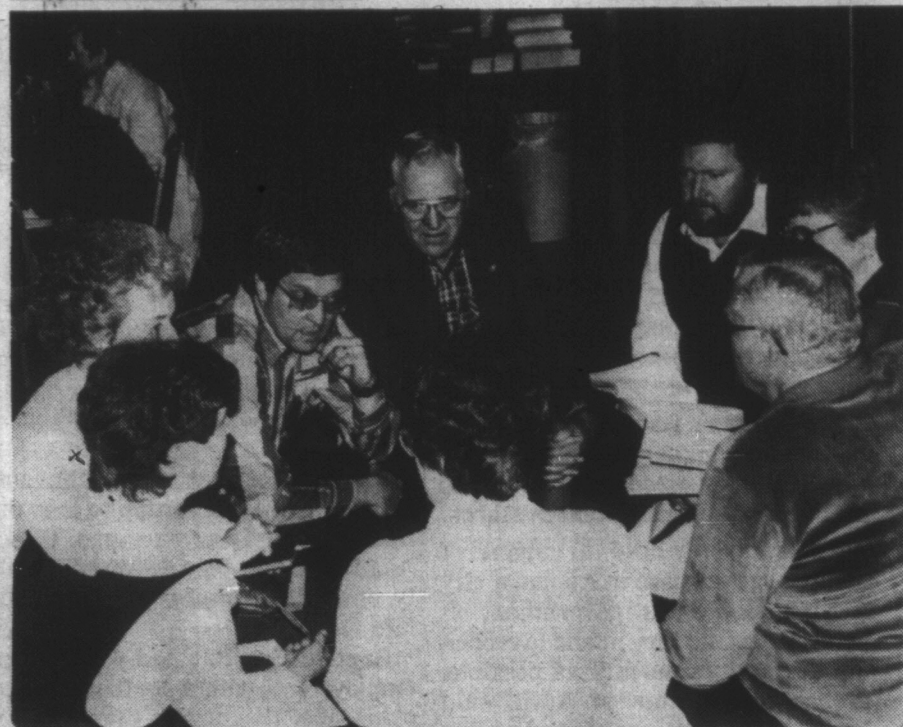
"Most of our time in this meeting was divided three ways: composing a premise for the theological recommendations in the report, composing a premise for the political recommendations, and evaluating the structure of the preliminary draft submitted by the drafting subcommittee," Fuller said.

He noted a "lion's share" of the work in formulating the preliminary draft was done by the drafting subcommittee Chairman Bill Poe, an attorney from Charlotte, N.C.

He added Poe and the other five members of the subcommittee "must now work through the next three or four weeks to have a revised and refined draft for the full committee to review May 4."

The subcommittee is composed of Poe, Jerry Vines, Jacksonville, Fla.; Daniel Vestal, Midland, Texas; Albert McClellan, Nashville, Tenn.; Bill Hull, Shreveport, La.; and Ed

(Continued on page 13)



80 attend spiritual prep retreat

Small groups were a major part of the agenda for the spiritual preparation retreat at Lake Tiak-O'Khata. Shown with her finger to his cheek is Marcus Finch, pastor of Oakland Heights Church, Meridian, and chairman of the Baptist Record Advisory Committee. To Finch's left is Guy Henderson, Mississippi Baptist evangelism director.



A spiritual preparation retreat at Lake Tiak-O'Khata near Louisville was attended by 80 pastors, directors of missions, and lay people. Leaders in the retreat were, left to right, Guy Henderson, director of evangelism for the Mississippi Baptist Convention Board; Doyle Pennington, Home Mission Board; Ira Craft, South Carolina layman; Sidney Ellis, layman from Greenville; Grant Shipp, layman from Gautier; and Paul Harrell, director of the Brotherhood Department for Mississippi Baptists.

Harold Kitchings dies

(Continued from page 3)

Honors included being named in the first edition of *Who's Who in Religion*, 1976-77, and he was selected as Mississippi College alumnus of the year for 1985.

Kitchings is survived by his wife, the former Ann Overstreet of Clinton, three children: Kathy Nowell of Clinton, Karen Hitchcock of Mendenhall, and Hal Kitchings of Jackson; sister, Grace Hannah of Atlanta; brothers, Atley Kitchings of Birmingham, John Kitchings of Jackson, and Ben Kitchings of Long Beach, Miss., and six grandchildren.

In notes he wrote when being elected to the Foundation position,

Kitchings asked, "Why me Lord?" In answer, he wrote, "The trustees handle the business affairs. Since my primary role would be in meeting and dealing with people, I know I love people. Since I was born into a preacher's family, I do have a special affinity for preachers. My special interest in Christian education could be fulfilled in a different and perhaps more lasting manner in this role."

He added, "The Baptist Foundation is not on the sidelines watching the game. It is at the very heart of missions around the world."

A memorial fund in Kitchings' name has been established at the Mississippi Baptist Foundation.

Mississippi Baptist activities

- Apr. 19-25 Baptist Doctrine Week (CT Emphasis in every church)
- Apr. 20 State Bible Drills; FBC, Gulfport/Harrisburg BC, Tupelo; 3-4:30 p.m. (CT)
- Apr. 21 State Bible Drills; FBC, Starkville/FBC, Laurel/FBC, Olive Branch; 3-4:30 p.m. (CT)
- Apr. 23 State Bible Drills; FBC, McComb/FBC, Batesville; 3-4:30 p.m. (CT)
- Apr. 23-24 Associational WMU Officers Retreat; Camp Garaywa; 5:30 p.m. 23rd-12:30 p.m., 24th (WMU)
- Apr. 24 State Bible Drills; FBC, Meridian/FBC, Greenville; 3-4:30 p.m. (CT)
- Apr. 24-25 Associational WMU Officers Retreat; Camp Garaywa; 5:30 p.m., 24th-12:30 p.m., 25th (WMU)
- Apr. 24-25 Interpreters' Workshops; Baptist Building, 7 p.m., 24th-3 p.m., 25th (CoMi)
- Apr. 25 State Bible Drills, Alta Woods BC, Jackson/Broadmoor BC, Jackson; 1:30-3 p.m. (CT)

BTN will broadcast inerrancy conference

FORT WORTH, Texas (BP) — Although accommodations for the Conference on Biblical Inerrancy at Ridgecrest (N.C.) Baptist Conference Center May 4-7 are nearly full, thousands of other Southern Baptists will be able to view the event at their churches.

The conference's general sessions will be offered to subscribers of the Baptist Telecommunication Network through a delayed transmission, said Joe Denney, manager of the Southern Baptist Sunday School Board's telecommunications department.

A \$75 fee will be charged to cover cost of production and transmission, he said. Videotapes made at the conference center will be sent on a commercial flight to Nashville, Tenn., for satellite transmission from the Sunday School Board.

All BTN subscribers should receive a letter detailing the offer, Denney said. The enclosed reply card must be returned to the telecommunications department by April 24.

Current estimates are for at least 1,000 people to attend the conference, said Gail Mashburn of the Ridgecrest staff. Lodging at the conference center is almost completely reserved, she reported.

More space could become available if people requesting single rooms would accept roommates, Mashburn said. Anyone registered for a single room who would accept a roommate should contact Ridgecrest immediately.

Even if the conference center books all its rooms, lodging still is available in surrounding areas, Mashburn said.

The conference will begin at 7 p.m. May 4 with a worship service led by

Joel Gregory, pastor of Travis Avenue Baptist Church here, and Russell Newport, vocalist from Springfield, Mo.

Gregory said he would preach "a biblical message on the Word of God" to begin the conference.

"Theological discussions should never be divorced from a context of worship and commitment," Gregory said. "This vital issue must not be discussed outside a commitment to corporate and personal devotion to the Lord whose Word it is."

The remaining sessions will feature addresses by evangelical non-Southern Baptists on biblical inerrancy, responses by Southern Baptists, and small-group seminars led by seminary professors.

The conference is sponsored by the six Southern Baptist seminaries. The seminary presidents have said it is an attempt to bring reconciliation to the ongoing denominational theological/political controversy.

Katahn concert at MC will dedicate piano

Nationally renowned pianist Enid Katahn of Vanderbilt University will be presented in recital at Mississippi College on April 21, at 8 p.m. in Nelson Auditorium.

The public is invited and there will be no admission charged.

The recital will formally dedicate the nine-foot concert Steinway piano presented to the College last year by Mr. and Mrs. Charles E. Lofton of Brookhaven. The Loftons donated the piano in honor of Ralph Taylor, professor of music at the college since 1956 and teacher of their daughter, Laurie Lofton Davidson of Clinton.

In addition to the Tuesday evening recital, Katahn will present a lecture and recital on the same instrument on

stage in Nelson Auditorium on Wednesday. This program will begin at 3 p.m. and the public is invited.

Her Mississippi College recital will feature 32 Variations, Wo O 80, by Beethoven; Nocturne, Op. 74, by Faure; Piano Sonata in One Movement, by Michael Rose; Preludes-Book I and Images-Book II, by Debussy; and Intermezzo, Op. 76, No. 6 and Rhapsody, Op. 79, No. 1, by Brahms.

Mr. and Mrs. Lofton, donors of the piano on which Katahn will perform, are both 1950 graduates of Mississippi College and each of their four children have graduated from the college.

Space is still available for conferences at Gulfshore

Registration for summer conferences at Gulfshore Baptist Assembly, Pass Christian, has been underway since March 1. Frank Simmons, Gulfshore manager, reports that space is still available for all types of conferences except Young Musicians, July 17-21. Other conferences are nearing capacity.

Details about various programs have appeared in earlier issues of the Baptist Record and may be obtained by contacting sponsoring departments at the Baptist Building.

"Mississippi churches are encouraged to act quickly as out of state reservations will be accepted if space is available," said Simmons. "Gulfshore offers the local churches an excellent opportunity for training, fellowship, recreation and inspiration," he added.

Information about reservations may be obtained by contacting Gulfshore. Groups or persons wishing to make reservations should send the following information, along with reservation deposit of \$30 per person, age two and up: Name and date of conference, whether family, in-

dividual, or church group; number of males, females, couples; and children's names and ages.

Jordan's government buys hospital

(Continued from page 3)

had been hospital maintenance supervisor and will assume similar duties for the Baptist mission in Jordan.

Three missionaries are considering other assignments: John Deal, who has been the hospital administrator, and his wife, Revonda, and Jana Caves, a medical technologist.

Baptist presence in Ajloun will continue through a Baptist church and elementary school with about 300 students.

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'Grand new opportunity' confronts CLC, says Baker

By Marv Knox

CHARLOTTE, N.C. (BP) — An age of moral crisis and dissatisfaction "is a marvelous time to step into the ministry" of the Southern Baptist Christian Life Commission, N. Larry Baker said during his installation as the fourth executive director of the national ethics agency March 23.

"Our nation is in crisis," Baker told participants in the commission's annual seminar in Charlotte, N.C. "Dishonesty, duplicity, and deception are in epidemic proportions. Integrity is a lost commodity . . . The social problems that plague us are complex and comprehensive."

But the Christian Life Commission "will not join the religious hand-wringers who say nothing constructive can be done for or with our world," he insisted. "God calls us to see the possibilities, seize our opportunities in faith and to act aggressively. God wants us to take hold of the problems of our day with faith, hope and love — and plunge in to do what we can with him to solve them."

Consequently, the commission stands on the threshold of "a grand new opportunity," Baker said. "The day in which we minister differs from others before. We will strike out in new directions in response to our call and under the impetus of God's Spirit."

"We give thanks for what God has done in the past, but we will not settle there or enshrine that; rather, we commit ourselves to be our best in pursuit of God's dream for us. We will not be enslaved to a past, its approaches or its style; rather, we will do our best to live in faithfulness to God in our new day, to deal with issues current and to forge approaches that make it possible for Southern Baptists to respond effectively and to act responsibly in our world."

Baker said he begins his tenure "with a clear sense of God's calling." He also expressed gratitude for the "shaping vision and nurturing life of Southern Baptists" and reported a sense of indebtedness to family, friends and fellow believers in Christ who have shared his Christian journey.

The new ethics leader cited as a model for ministry the life of Jesus Christ as "the way to which we are called in our living." The source of direction for his life "is the belief that God's Word, the Bible, is able to make us wise for salvation and to equip us thoroughly for every good work."

Baker also offered a pledge to Southern Baptists:

— "To stand for, speak in behalf of, and call for a recovery of biblical morality.

— "To stand for, speak in behalf of, and call for moral righteousness in every sector of our nation's life.

— "To speak out against the evils that plague our age, that thwart the purposes of God for his world and destroy the lives of persons.

— "To help Southern Baptists amass our strength and align our power in the cause of right and righteous living.

— "To call Southern Baptists to be aggressive, to seize the initiative, and to give strong leadership in the moral arena.

— "To give my best energies to developing ways and means for Southern Baptists in all walks of life to put their faith to work."

Baker's response to the task he began March 15 was the conclusion of "a special, sacred moment," said C.W. Brister, professor of pastoral ministry at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Earlier in the installation service, Brister presented Baker with a list of challenges in his new task. Brister urged Baker to "arouse new interest in the moral development of children and youth," develop "ethical initiatives in all structures of American society," fight evil and "challenge humankind toward righteousness," set up a network that utilizes Baptist resources and the aid of other Christians, protect and nurture his own marriage and family, "keep faith with your friends and be kind to your foes" and work hard with faith in God and confidence of Baptist support.

Baker will need such faith and confidence for tackling the "integrity crisis in the American church" described by Bob R. Agee, president of Oklahoma Baptist University in Shawnee, who delivered the installation address.

Agee cited recent surveys that reveal the decline of morality in America. "Studies show that there is very little difference in the opinions and behavior of the church and the unchurched on a wide range of items," he said. And although Christians are "the only Bible some people will ever read," he claimed the behavior of many of those Christians is sending "conflicting signals" to non-Christians, with negative results.

He called for a "new agenda for the church" to correct America's integrity crisis.

The first point on that agenda is a rediscovery of what the Bible says about "the nature and function of Christians in the world." This includes a priority on evangelism, growth in Christ-likeness, application of Scripture to all areas of life and ministry in Jesus' name, he explained.

Second, he urged reaffirmation of the fundamentals of the Christian faith. "I call upon all of us to get back to the basics of our faith — commit ourselves to an honest, thorough exegesis of Scripture, willing to let the Bible speak, willing to stand with one another in brotherly love, striving to restore integrity and credibility to the Gospel we preach," he said.

He also called on seminar participants to "renew our zeal, our commitment to be a strong, clear voice as representatives of our Lord in the midst of our nation's moral and ethical confusion."

"The stakes are too high and the time is too short for us to expend our emotional and spiritual energies attacking Christian brothers," he insisted.

"We need each other." Speaking directly of the Christian Life Commission, Agee said: "We as Southern Baptists are at a major crossroads. The CLC can play a strategic role in helping us get on with the business of communicating a

Gospel with integrity to this lost and dying world. God has led this commission to elect Dr. Larry Baker as your leader.

"It will be a tragedy of the highest order if we do not join hands and hearts with him, his staff and the rest of our brothers as Southern Baptists, with the commitment to pray for each other, love each other, work diligently with each other to tackle the tough issues based on a sound 'Thus saith the Lord.'"

Marv Knox is BP feature editor.



Clarke honors past presidents

James C. Reed, academic dean at Clarke College, presides at a program on the Clarke College campus honoring the seven past presidents of Clarke. Other program personalities are, left to right, Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board; Bill Steward, secretary-treasurer of the Mississippi Baptist Education Commission; and Lewis Nobles, president of Mississippi College. Barbara and Keith Bennett presented special music.



The seven living past presidents of Clarke College were honored recently by Mississippi College officials. Clarke is now a division of Mississippi College. Six of the seven former presidents were present. Shown (standing, right) receiving his award is C. Z. Holland, president from 1935 until 1937. The other former presidents, all seated, are, left to right, A. A. Roebuck (1931-35), W. E. Green (1944-54), W. Lowery Compere (1955-77), S. L. Harris (1977-78), and A. C. Johnson (1979-81). Freeman S. May was unable to attend. Making the presentations is James C. Reed, academic dean at Clarke.

Associational officers' meet is scheduled for May 19

The annual Associational Officer Interpretation meeting is scheduled for May 19, at Alta Woods Church, Jackson. The meeting will begin at 9:30 a.m. and dismiss at 3 p.m.

The three-fold purpose of the meeting is to acquaint associational leaders with the suggested program for churches for 1987-88; to make associational leaders aware of associational programs which might be used to assist churches, and to equip associational council members to lead program council planning sessions, participate in the annual associational council planning and lead the meeting for interpreting suggested church program leaders.

The following persons are invited from each association to attend the meeting: directors of missions; moderators; these associational officers: Sunday School directors,

Church Training directors, Church Music directors, missions development directors, stewardship directors, evangelism directors, youth evangelism specialists (AYES), pastoral ministries directors, family ministries directors, Christian action chairmen, and church media library directors.

Separate conferences will be provided for each of the above mentioned positions. Since the conference will be dealing with the 1987-88 church/associational programs, these persons who attend should be the ones who will be serving next year. Special recognition will be given to the associational teams that are 100 percent in attendance.

Contact the program director, Chester Vaughn, at the Mississippi Baptist Convention Board, 968-3800, for further information.

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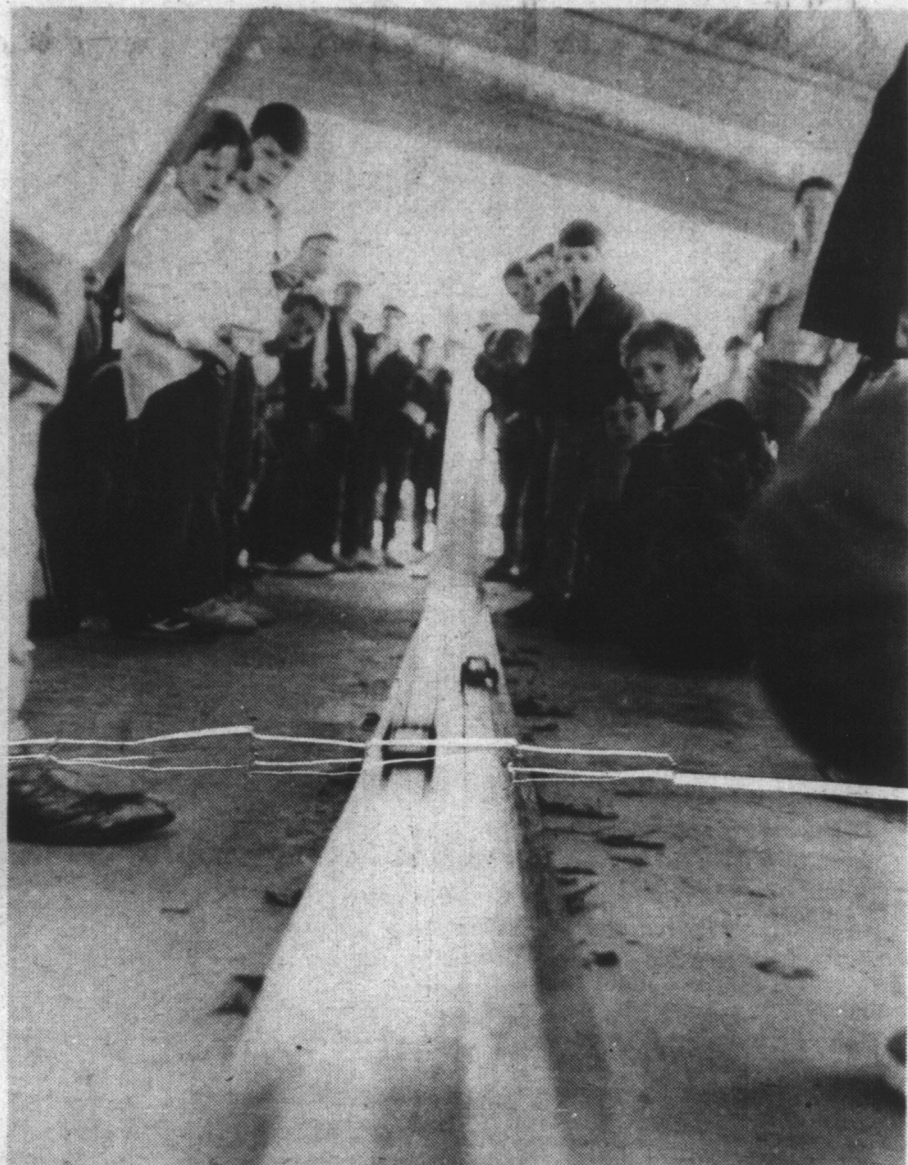
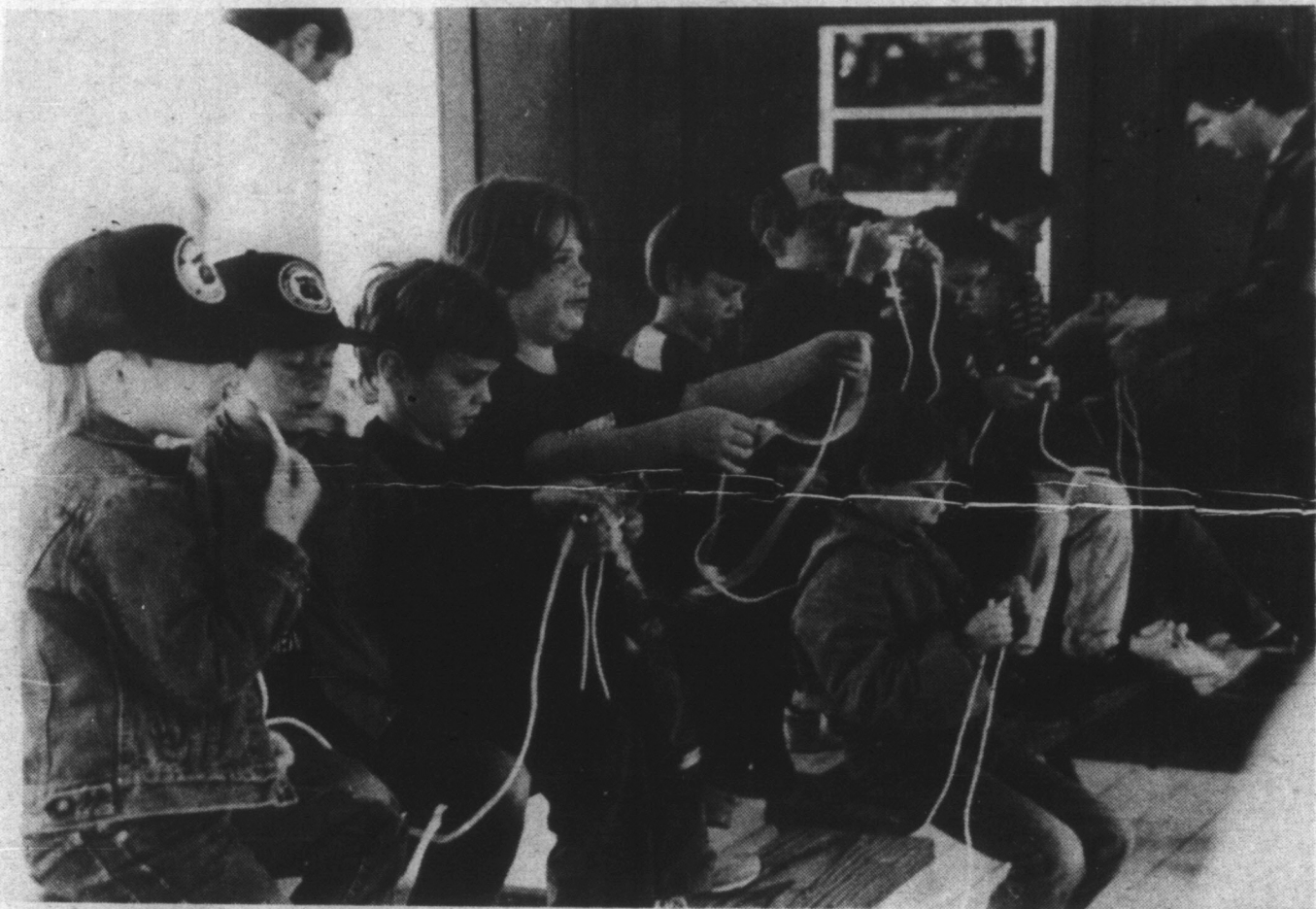
G. Avery Lee, author of *The Glorious Company*, resides in New Orleans, Louisiana.

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Crusader Day



These pictures tell the story of a day at Central Hills Baptist Retreat where more than 500 1st through 6th grade Crusader boys participated in the Crusader Day rally there. Sponsored by the Brotherhood Department, the day included missions emphases, athletic events, and RA knowledge (such as in knot-tying and Speak Out). Ben Nash, missionary physician to Ghana, is pictured (beating drum), as is Mrs. Sharber Smith, ventriloquist, who, along with her magician and Shady Grove, Heidelberg, pastor husband, entertained the children with Christian-oriented messages. Winning the best chapter award (pictured) was Immanuel Church, Greenwood, David Smith, RA director. Second place was First Church, Amory, Travis Murray and Ken Holmes, directors. (Photos by Tim Nicholas)



Chapel plays vital role at Southern Baptist colleges

Thursday, April 16, 1987

BAPTIST RECORD PAGE 7

By Lonnie Wilkey

NASHVILLE, Tenn. (BP) — Chapel may not be the most popular event among college students, but it still plays a vital role at Southern Baptist colleges and universities, according to a recent study.

The survey, conducted for The Southern Baptist Educator, a publication of the Southern Baptist Education Commission, polled college officials responsible for chapel or convocation services on their campuses. The college leaders answered several basic questions about chapel, then provided their feelings regarding the value of college chapel.

"Students do not realize the value of chapel until they have been out of college for a few years," said Van D. Quick, vice president for student personnel at Mississippi College.

"I feel that our chapel programs are one of the unique qualities of Mississippi College that makes us different," said Quick. "I believe that one 30-minute religious program, and some weeks two, is very little to require of students attending a Baptist college."

Nearly 80 percent of the 51 Southern Baptist senior and junior colleges require students to attend either all or a significant portion of the institution's chapel programs. Only 11

Sam B. Carothers, campus minister at Meredith College in Raleigh, N.C., said his school is committed to a voluntary weekly worship experience as opposed to required chapels. "While there are times when I wish I could require all students to participate in a particular service, this would violate the spirit of Christian worship," he said.

Monroe M. Ashley, college minister at Gardner-Webb College in Boiling Springs, N.C., where chapel is required, said one of the negatives regarding chapel is the perception of the event. "It is a general 'lightning rod' for dissatisfaction," he wrote.

One campus minister pointed to problems in conveying a positive image of required chapel. "It is difficult to promote a positive image of chapel since it's required, therefore we really try to line up good speakers or music," said Sandy Wilkerson, campus minister at Judson College in Marion, Ala.

Wilkerson said another problem is conflict between administrators and students regarding chapel programs: "Administration wants formal worship, and students desire informal worship."

A majority of the survey

because it brings "a sense of community" to the institution.

Robert M. Newell, dean of religious affairs at Houston Baptist University, said compulsory chapel "provides one of the few opportunities for the campus community to convene." This is especially important, he noted, for colleges which have a large percentage of commuting students.

Another positive benefit of chapel, according to the survey, is some students would not hear the message of Christ otherwise. Hugh R. Mathis, assistant vice president for public relations at Palm Beach Atlantic College in West Palm Beach, Fla., said, "From my perspective, the value of chapel is that it allows students who are not Christians the opportunity to receive a Christian witness."

Clyde Fant, dean of the chapel at Stetson University in DeLand, Fla., echoed Mathis' remarks. "Many 'fringe' students and professors will attend chapel who will not attend worship elsewhere."

The majority of colleges, according to the survey, hold chapel or convocation programs once a week. A large percentage, however, hold programs twice weekly.

Lonnie Wilkey writes for the Educa-

Devotional

Resurrection victory

By Alvis K. Cooper

"O death, where is thy sting? O grave where is thy victory? (1 Cor. 15:55)." Easter is the Christian's Fourth of July. Which celebration could be greater than the celebration of resurrection? In my opinion, none. It is the greatest event in time. It was the hope of those who lived before it occurred. It is the blessed hope of all those who have lived thereafter.



Cooper

It is the celebration of God's gracious giving. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16)."

God's gift was his son's dying on a cross for Mr. and Mrs. Whosoever. His gift of resurrection life rose out of extreme suffering and shame for the sins of all.

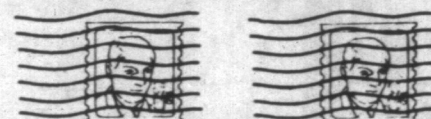
He made a way for undeserving sinners through death. He made a way for helpless hopeless souls out of the grave. He made a day of celebration for his children that surpasses all celebrations — the hope of life after death! What peace! What joy! What hope! What a Victory! "But thanks be to God, who giveth us the victory through our Lord Jesus Christ (1 Cor. 15:57)." For that victory we should rise on Easter morning and every morning and sparkle like the morning dew.

For that victory we should open our hearts as wide as the dogwood blossoms in spring and show forth his glory. For that victory we should glow in holy living as the morning sunshine. For that victory we should sing his songs as the melodious birds. For that victory we should bow in humble adoration and praise. For that victory we should share it with the rest of the world. For that victory we should ever be resolved to live for him.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch, as ye know that your labor is not in vain in the Lord (1 Cor. 15:58)." AMEN!

Alvis K. Cooper is pastor, West Corinth Church, Corinth.

Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

The pastor's side

Editor:

In response to "Finished Work," allow me to share a couple of observations. My heart was grieved as I read this letter because it did not take much imagination to wonder if some of my church members may have written such a letter. Why does a pastor stay? Yes, sometimes it may be due to comfort . . . family in the immediate area, salary, and yes, to keep from dealing with a sense of failure. But most of the time I believe it is because God has not decided any given man's ministry is finished. Often one's perspective makes the difference. The minister may know of several situations where ministry is not finished.

But what really hurt more in the letter was the attitude that often pervades our churches . . . the ministry is left to the pastor or minister. Let's replace the pastor so a person can be won to Christ, or a family visited might come. Perhaps God is waiting on that church member to share about his personal faith in Christ to that lost soul, or maybe God is waiting for concerned Sunday School teachers and church members to visit that family

to let them know that they are welcome at our church. No one man will ever get all the families, or even church families, in a given community to church. Changing pastors every two years will not accomplish the Great Commission, but the whole Body working together can.

One last observation. If the church is so close to death that buzzards are flying over it, I seriously doubt one man is the cause. A searching of the hearts of all by the Holy Spirit is what is needed, not a staff change. The multitude grumbled against Moses, the majority vote, if you will; but they were mistaken. May your advice be heeded, prayer for and by the pastor is the key to life and renewal. "Repent . . . that times of refreshing may come from the presence of the Lord." Acts 3:19.

Name withheld
by request

Johnston Station history

Editor:

The Johnston Station Historical Committee is seeking information and pictures about former school teachers who taught at Johnston Station Con-

solidated school.

A Historical room is in the planning at the building that once was used as the school. The Johnston Station Baptist Church owns the building and we plan to work toward a church and community center.

The former superintendents are as follows:

Mr. L. S. Montgomery, ? Carraway, A. S. Minton, R. S. Haggett, C. P. Wells, Wendell Lewis, V. O. Powell, Leonard Blackwell, Prentiss Stewart, L. W. Simmons, J. B. Henley and Q. McCormick.

We have located families of some of these, others we have not. Can you help us? Information about other teachers is needed.

Bob Davis, pastor
Laverne Brown, Committee
chairman
Johnston Station Baptist
Church
Route 4, Box 80-B
Summit, MS 39666

Church identification

Editor:

I was pleased to have the opportunity to make connections with you in the SBC press room last June. Thank you, again, for placing me on the mailing list of The Baptist Record. I began to receive the Mississippi state paper the following month, after our exchange in Atlanta. It has been very important and meaningful to have this contact with my home state convention while in seminary training.

Thank you, in particular, for run-

ing David Wilkinson's article "Churches Urged to 'Gear Up,' Fight Poverty in Appalachia" during the month of February. I was delighted for the awareness and challenge offered by this article for Mississippi baptists and to our whole denomination. Indeed, statistics would show that, there is as much a need for a "war or poverty" today in Appalachia as there ever has been. Several counties in Mississippi are included in the 13 state region defined as Appalachia. This should be a real and upfront concern for Baptist churches, indeed all churches in our state.

The church needs desperately to re-identify itself as a crucial link in the helping profession for those who exist on the margin of our affluent society in these United States. As federal cutbacks in welfare and related areas continue to escalate, many will have nowhere else to turn. How tragic it is that the church is not the first place our society feels it can turn for help in the midst of oppression and marginalization by the world structures that sap their very validity as human beings; children of God. This should be the case if the church is who she claims to be!

I pray that Mississippi Baptists will see with new eyes the opportunity, yea, the responsibility to implement the mandate of Matthew 25:31-46 as a crucial part of what it means to be church. For, this mandate is an essential part of the great commission issued to the church in Matthew 28:19-20.

Lisa Hamilton McWhorter
Southern Seminary

Race relations

Editor:

I must say I was impressed by Mr. R. Clifton Williams' letter — Race relations — that appeared in the Record of March 26, and pretty well in accord with him. It seems from his letter that his life and mine ran parallel. I am afraid too many are moving away from our own race affinity, too many racial mixtures, interracial marriages, etc. Kindergarten is doing its part to stir the melting pot. You, Mr. Editor, stated in your reply to Mr. Williams' letter: "It must be noted that black people didn't ask to come here, they were brought here forcibly." That is true, but the most fortunate blacks I happen to know about are the blacks whose ancestors were brought to America as slaves. Where would our George Washington Carvers and Booker Taliaferro Washingtons have wound up had their ancestors not been brought to America? Slavery was wrong; but, when we look at Africa today and places like Haiti, we can see some good came from it. If I were black or brown, I'd get down on my knees at least on Thanksgiving Day and thank my Lord that my ancestors were brought to America.

M. B. Eskridge
Brooksville

I simply will repeat what I tried to say on two other occasions — a person should not be judged by the color of his skin. He may not be someone with whom we would want to be associated; but it should not be because he is black, or brown, or red, or yellow — or white. — Editor

SCRAPBOOK

The kingly gift

She broke the alabaster box and poured the perfume on Jesus's head. She did what she could (Mark 14:3, 8).

The kingly gift was not the perfume rare,
Nor alabaster box she carried there;
But was the deed of love profusely poured
Upon her Lord, the Christ, whom she adored.

"She did a gracious thing to me," he said,
"Anointing this my body for the dead;
In love for me she did all that she could,
My way of life she clearly understood.

"Your deeds are precious when they're for my sake,
Kind gentle words of comfort that you make;
A kingly gift when you do all you dare,
A spray of holy perfume in the air."

This question stands beside my bed at night,
Did I do all I could or just what's right?
Have deeds of scattered fragrance been revealed,
Or is my alabaster box yet sealed?

—Erma Jewel Crowe
Greenville



We will be resurrected

Jesus came from his Father's house
To take our place upon the tree
And gave his life for such as we —
For our sins so terrible, so dark and black
That he cried, "Why have You forsaken me?"

He was buried in a borrowed tomb
And on the third day he arose
To set us captives free,
And then he returned to his Father's house,
His assignment on earth finished

Now he's seated at the Father's right side
Interceding for you and me,
The grave will hold no bind on us
We, too, will be resurrected
Because we are his bride.

—Ruby Singley
Columbia

I wish it had been I

It could have been I, part of the crowd.
It could have been I, on the council
Crying, "Crucify him! Crucify him!"
It could have been I, denying him.
It could have been I, nailing
Those hands and feet to a cross.
But I wish it had been I
Who bore him into the world.
I wish it could have been I
Who washed those feet with tears.
I rejoice, knowing I am still there
At the cross, washing his feet daily,
Washing them with tears of joy
For my eternal life,
The greatest gift of love.

—Deb Vinson
McComb

The day of the Easter lily

I lift the soft white bells,
plastic silk caressing my hand,
delicate-lovely,
and humbly I understand
God's tenderness for the land.

My heart could never follow him
bearing the cross for me,
Penitent-grieving
my soul could never see
His death at Calvary.

But when Jesus arose from the tomb
I knew indeed it was he
in full glory-salvation
eternally. He said to me
as to Martha, "I am the resurrection
and the life. He that believeth in Me,
though he were dead, yet shall he live."

—Violet Tackett, McComb
with John 11:25

Not like me

He didn't scream, not outwardly,
Though he might have in his heart;
When they spit on him and acted
As if they could tear him apart.

He didn't talk back when they mocked him,
Not in a loud and boisterous way.
He always talked softly
In all he had to say.

No, Christ didn't shout when spit upon,
Nor did he throw a stone.
He didn't talk back when they mocked him,
Though he probably felt all alone.

I just can't be like Jesus,
I find I'm not that strong.
I'm not so humble when falsely accused
Of faltering in doing a wrong.

But can we be like Jesus
When others crucify?
We're only human, but though I beg,
"Please, Lord, help me to try."

—Velma Windham
Taylorsville

His gift of love

"Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen (Matthew 28:5, 6).

The unjust trial, the jeering crowd,
The cross my Savior bore,
To be the sacrificial Lamb
To open heaven's door.

And how my heart is torn with grief
To hear his cry of pain.
Forsaken on the cross he hung
That we might heaven gain.

But then to know the angel's words
"Why seek ye him who died?"
He conquered death — He lives again,
The Christ, the crucified."

—Augustine Burch
Brookhaven

He is not there, he's everywhere

Oh, picture a tomb that's not empty
No stone that's been rolled away
And prophecy that saw not fulfilment
That none heard the angel say,

"He is not here, he's risen,"
Does the impact find its mark?
Do the nail-pierced hands, side riven
Give hope to shine out of the dark?

Is it possible to even envision
Not to find him as we kneel in prayer?
As we raise our eyes toward heaven,
Not to know he's awaiting us there?

Grasp anew the cross and deliverance
The fact there's no other way
No other sacrifice given —
Oh glorious Easter Day!

—Valerie Howell
Ripley

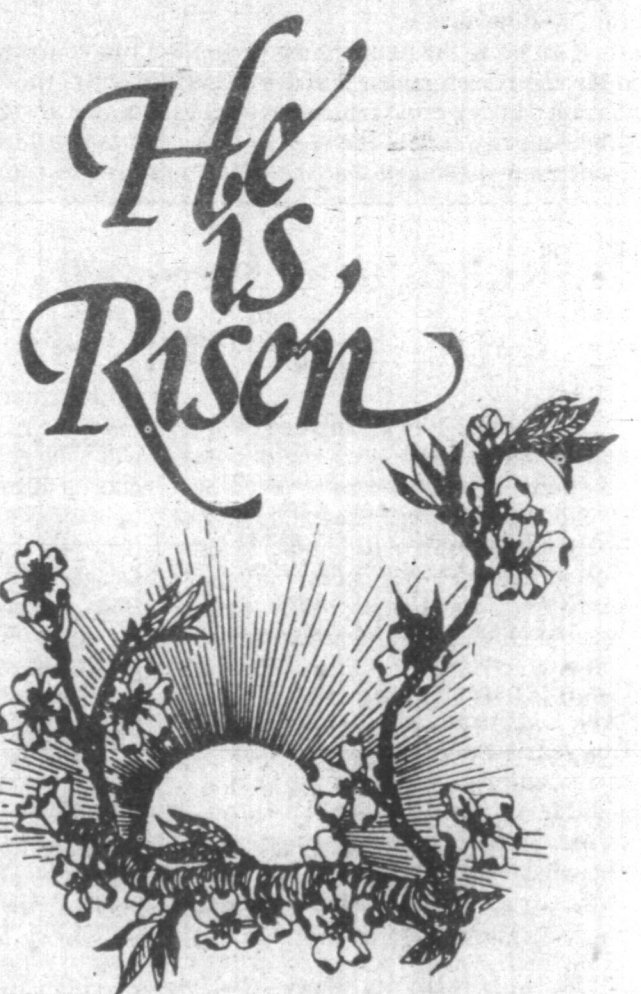
Weeping Mary

Weeping Mary,
Walking slowly,
With the grievous
Wound of death and loss
Weighing heavily upon your heart.

Drawn by love,
Directly to his grave you go;
Doubting, dreading, and
Despairing (how could he have died?
Didn't we believe him God?)

Enter at last the
... Empty tomb!!!
Ecstatic Mary, clasp your Savior! The
Everliving Lord has risen!
Eternity's in bloom!

—Lois P. Harlow
Meridian



"Now upon the first day of
the week, very early in the
morning, they came unto the
sepulchre . . . and they found
the stone rolled away . . . and
they entered in, and found not
the body of the Lord Jesus"
(Luke 24:1-3).

Faces And Places

by anne washburn mcwilliams

Mine eyes have seen the glory

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored. . . .
On every lawn stood the dogwoods in the snow, white on white. Never had I seen such a snow in April — and I never may again.

My sister and I drove into LaGrange, Ga., that Friday morning because she had an appointment for X-rays at the hospital there. We linked arms to keep from falling in the slush of sleet on the parking lot. All around us whirled the great white flakes.

"As the Lord is covering the scarlet blossoms of LaGrange with an ermine mantel," I thought, "so he in death willingly offered to cover the red stain of my sins."

In the beauty of the lilies Christ was born across the sea
With a glory in his bosom that transfigures you and me.

A week later I walked with Florence Ann Larrimore through the garden of "The Burn," the mayor's home in Natchez. I stood beside a cluster of camellias and looked through an archway of wistaria at azaleas banked under towering spruce trees. As W.D. and I sat on the front porch there, I delighted in the beauty of delicate petals on the largest pink dogwood I had ever seen.

Such a garden in spring reminds me of Jesus on the morning of his resurrection, in the garden with Mary Magdalene. And I feel again the joy of Easter: Glory! glory! hallelujah!

Glory! glory! Hallelujah!

A week before Easter I went to a funeral — that of Dr. Harold Kitchings — at First Baptist Church, Clinton. Often I have asked, "Why do the nicest, the kindest, the best people of the world seem to die youngest?" I guess I'll have to wait until a day when I don't have to look through a glass darkly to know the answer to that. But of all the finest — Dr. Kitchings, director of the Mississippi Baptist Foundation, was among them.

Chester Vaughn prayed a prayer that included thanksgiving for those who influenced Dr. Kitchings' life and for those whose lives he influenced. Dr. Earl Kelly related some of the key events of Dr. Kitchings' life, and named but a few of the many honors accorded him. On another page in this issue, a story tells some of the facts of his life.

Two triumphant notes in that funeral will linger in my memory. The blanket of white roses — and white Easter lilies — on the casket shouted to me the words of Jesus: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

And "The Battle Hymn of the Republic" I have never heard sung as Bill and Martha Bacon sang it that day. "It is the song of the conqueror," I thought, "who will one day grind Satan and sin and sickness and death under his heel."

Glory, glory, hallelujah!

Our God is marching on!

Shakespeare Festival is slated for four April days in Clinton

The 10th Annual Mississippi College Shakesphere Festival is scheduled April 21-24 and a special calendar of events is planned to celebrate the Festival's first decade anniversary.

The Festival was established in 1978 by George Pittman, professor of English at Mississippi College. Later in 1981, the Festival was endowed by Pittman's parents, Mr. and Mrs. George E. Pittman of Clinton.

This year's Festival will span three nights of entertainment. On April 22 the Mississippi College Drama Department will present portions of Shakesphere's plays and sonnets.

Scenes from Richard III, Romeo and Juliet, Taming of the Shrew will be presented. Performance time will be 8 p.m. in Aven Little Theatre in Aven Fine Arts Building on campus.

On April 23 and 24 the Mississippi College Madrigal Singers will present the annual Madrigal Dinners. The madrigal dinner has been part of the Shakesphere Festival since the festival was established. The dinner celebrates feasting as it was done during the Elizabethan times.

"Entertainment includes a scene from one of Shakesphere's plays.



strolling minstrels, traditional food, and the concert by the MC Madrigals," said James Glass, associate professor of music and director of the madrigal singers. The dinners will begin at 6:30 p.m. in Aven Fine Arts Auditorium on campus.

For more information about the Aven Little Theatre performance contact the Mississippi College Speech and Communication Department at 925-3229.

Tickets for the Madrigal Dinners are on sale now at \$10 for adults, \$9 for students. For ticket reservation and information contact the Mississippi College English Department at 925-3331 or 925-3330.

Thursday, April 16, 1987

BAPTIST RECORD PAGE 9



Last Supper at Quitman

A tableau presented by 13 men from the choir of First Church, Quitman, was a part of the Lord's Supper observance at the Quitman church recently. As the elements were being served to the congregation, the men in the scene were acting

out the portions of the service. The church plans four presentations of a passion play on the Saturday before Easter and on Easter Sunday.

Women in Ministry meeting to focus on vision of 'Shalom'

ST. LOUIS (BP) — Southern Baptist Women in Ministry will focus on visions of healing in a broken world during the organization's fifth annual meeting here June 13-14.

"Living Toward a Vision of Shalom" will be the theme for the female ministers' conference, held in conjunction with the Southern Baptist Convention annual meeting, also in St. Louis, June 16-18.

Interpretation of that theme will seek to provide "encouragement, because of our denominational situation and world situation in general. We think all Baptists need encouragement," said Irene Vinyard Bennett, public relations chairperson for the organization and minister of education and youth at Evans (Ga.) Baptist Church.

The theme will be interpreted in three parts, Bennett said. An opening session on Saturday morning, June 13, will focus on "Visions of a Broken World." This informal worship service will be led by Catherine Meeks, a lay preacher and doctor of philosophy candidate at Emory University in Atlanta, instructor and director of the Afro-American studies program at Mercer University in Atlanta and author of the book, "I Want Somebody to Know My Name."

The afternoon emphasis, "Visions of Healing for a Broken World," will build on the morning's theme, Bennett added, noting conferees will participate in a variety of workgroups "to discuss how healing takes place or how people respond to the brokenness."

Workgroup topics include the practice of peacemaking, reconciling the races, Jesus as the wounded healer, a theology of the household, constructive use of anger, poverty in America, global poverty, clergy couples, the "fire that refines," Bread for the World, prison ministry, parenting for peace and justice, healing for abused women, the status of women in the Southern Baptist Convention, a new humanity from a feminist perspec-

tive, Baptist heritage, women's contributions in healing, using vocation in the healing process, contemplative prayer, balance in life, strategies for meditation, and faith development.

The third interpretation of the overall theme will be "Visions of a New Humanity," a worship service Sunday morning, June 14. Preacher for that service will be Lynda Weaver-Williams of Richmond, Va., former co-pastor with her husband, Sammy, of Goshen (Ky.) Baptist Church.

In addition, participants will share a meal Saturday evening, featuring "songs of fellowship and reconciliation" performed by Darrell Adams, Christian songwriter and performing artist from Louisville, Ky.

A Saturday evening service will feature the Voices of Faith Choir from Faith Temple Baptist Church in Waterloo, Iowa; excerpts from the new musical, "Rubies," by gospel artist Cynthia Clawson and her husband, Ragan Courtney, professor of

church music at Southern Seminary in Louisville and composer of the musical; and testimony by Vernon Davis, associate professor of Christian theology at Midwestern Seminary in Kansas City, Mo., and his daughter, Carol Davis-Younger of Paoli, Ind., describing how they related to her call to ministry.

A business session Saturday afternoon will be led by Ashli Cartwright Peak, Women in Ministry president and coordinator of religious activities at Stephens College in Columbia, Mo.

Saturday meetings will be held at Kirkwood (Mo.) Baptist Church in suburban St. Louis, and the Sunday service will be held at the Clarion Hotel in downtown St. Louis.

For preregistration, contact Rebecca Turner Lawson, c/o Kirkwood Baptist Church, 211 N. Woodlawn Ave., Kirkwood, Mo. 63122. Registration checks should cover all applicable conference fees: the conference, \$7; Saturday lunch, \$3; and Saturday dinner, \$5.

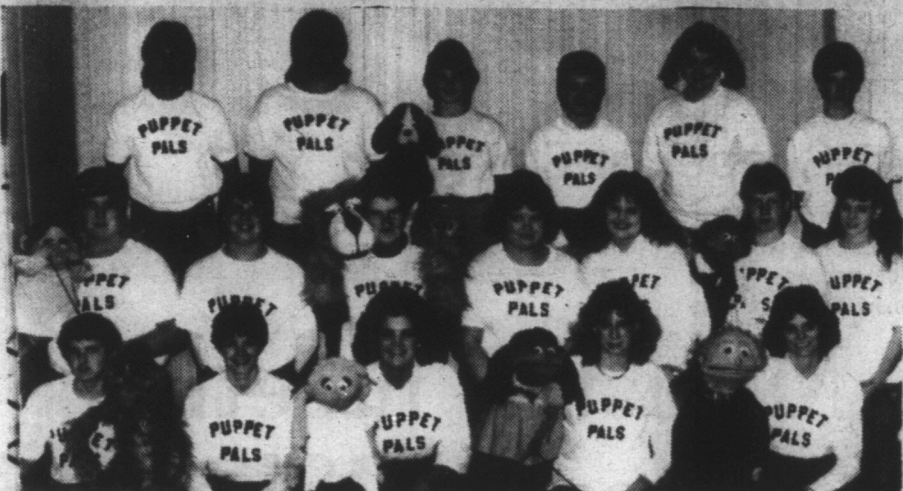


Queen of the River — The Mississippi Queen paddles down the Mississippi River past the Gateway Arch in St. Louis. (BP) photo courtesy St. Louis Convention & Visitors Commission

Just for the Record



The New Orleans Seminary Singers will perform at Crossgates Church, Brandon, April 20, at 7:30 p.m. There is no admission charge and a nursery will be provided.



The Puppet Pals of New Prospect Church, Iuka, are available to perform in churches.

Pictured (left to right) back row, are: Joe Tucker, Grant Horn, Kim Cunningham, Mitzi Bolton, Mary Jane Whitfield, and Jeff Schroeder. Middle Row: Chris Bowling, Brian Horn, Gwen Pounders, Ginger Bowling, Kay Edwards, Keith Broadway, and Tina Schroeder. Bottom row: Junior Russ, director, T. J. Strickland, assistant director, Sandy Ortnier, Valerie Winters, and Laura Claunch. This ministry has been performing since February of 1984, and was started with only six members. Michael Duff is pastor.

They can be contacted at Rt. 1, Box 712, Iuka, MS 38852, or by calling (601) 423-3030.



North Long Beach Church, Long Beach, had ground breaking ceremonies, March 22. Walter Brown, interim pastor; David Spencer, pastor of First Baptist, Long Beach; and Bobby Perry, director of missions, Gulf Coast Association conducted the ceremonies.

North Long Beach, a mission of First Church, Long Beach, is on Beatline Road just north of 28th Street. The mission was organized in June of 1985 and has been using the association's doublewide chapel building plus an additional mobile unit for Sunday School facilities. With the completion of the 6,300 square foot building, this will enable these facilities to be used for future mission work. The property was purchased with state mission offering funds.

Pictured are David W. Spencer, Joe Scott, Walter Brown, Linda Chandler, and Bobby Perry.

Alumni of BMC will have annual meeting

The Ministerial Alumni of Blue Mountain College will have their annual meeting, April 24, at Blue Mountain College. Registration begins at 9 a.m. Randy Bostick, Corinth, will speak during chapel and Bobby Moore, Memphis, Tenn., will speak after lunch. Activities include the awarding of Travis scholarships and will conclude with a golf tournament that afternoon.

First Church, Yazoo City, will hold special services on April 17. The 8 p.m. service will feature the observance of the Lord's Supper, accompanied by a living tableau of "The Last Supper" by Leonardo da Vinci.

The service will also feature special music by the Sanctuary Choir and music ministry directed by Mrs. James A. Henley Jr.

Other musicians for the program will be Mrs. Vernon Sikes, organist; Carol Sudduth, pianist; and the Ladies' Handbell Choir.

The staging and drama for the tableau are directed by Mrs. Kathryn Barfield. James Yates is pastor.

Mississippi College Department of Music will present "Christ Lag in Todesbanden," by J. S. Bach, April 17, in Provine Chapel at 10 a.m.

The cantata, to be sung by the Mississippi College Chamber Choir, is based on the old Easter hymn "Christ ist Erstanden." Bach uses the hymn as the basis of the cantata. The choir will be accompanied by a string sextet and organ continuo.

James Glass, associate professor of music at Mississippi College, will conduct the performance.

The choir of First Church, Crystal Springs, will present "Then Came the Morning," April 17, at 7:30 p.m., and April 19, at 7 p.m. The musical was written by Bill Gaither, and will be directed by James Beasley, minister of music. Joel Haire is pastor.

Mississippi Baptist Medical Center is offering free cardiopulmonary resuscitation classes for family members of children ages birth to eight years old on Tuesday, April 21, at 6:30 p.m.

The class is designed to provide participants with a knowledge base for recognizing a need for and performing infant and child CPR according to the standards of the American Heart Association.

Attendance is limited. To register call 968-1044 before Friday, April 17.

Clarke-Venable Memorial Church will celebrate sesquicentennial

Clarke-Venable Memorial Church, Decatur, will celebrate its sesquicentennial (1836-1986) April 26. Those who attend are encouraged to dress according to the period of 1836.

The special day will follow the following schedule: Sunday School, 9:15 a.m.; morning worship service,

Sunrise service will be held at Richland

The annual Richland Easter Sunrise Service will be held at 7:30 a.m., April 19, at Richland High School football stadium (gymnasium if it rains).

Marcus Alexander, who recently retired after serving for 17 years as pastor of First Church, Flowood, will bring the message. David Hawthorne will direct the congregational music and Elizabeth Hawthorne will be the pianist. Special music will be provided by the Ladies' Ensemble of First

Church, Richland.

Also having a part in the service will be Rudolph Hollingsworth, pastor of Richland United Methodist Church; Ed McDaniel, pastor of First Church, Richland; Buddy Petty, pastor of the Easthaven Church, and Dale Sauls.

The Sunrise Service is sponsored by the Exchange Club of Richland, the Richland Women's Club, and the Richland Garden Club in cooperation with area churches.

Revival Dates

First, Purvis: Apr. 26-30; Alan Day, pastor, First, Edmond, Okla. (formerly of First, McComb), evangelist; Joe Robinson, Calvary, Tuscaloosa, Ala. (formerly of Utica), music evangelist; Jack Albritton, pastor.

Gore Springs (Grenada): Apr. 24-26; Bill Bustin, Camden, Ark., evangelist; Kim Parker, music; youth week will be observed during the week; April 26, 7 p.m., William Brown, a native of Grenada County and Gore Springs, will speak, he is presently serving as missionary in Togo, West Africa; Bernette Fielder, pastor.

Homecomings

Sardis (Copiah): April 26; Ed Smith, former pastor, message; dinner on the grounds; Keith Powell, pastor.

Mt. Olive, Smithdale: Apr. 19; lunch in fellowship hall; special offering to be received for cemetery fund; no night service; Jimmy Houston, pastor.

Leesburg, Morton: Apr. 19; 106 anniversary; activities begin at 10:45 a.m.; special music provided; Odus Jackson, pastor, morning sermon; dinner on the grounds.

Bethesda, Crawford: April 26; 11 a.m.; Paul Blanchard, message; noon meal will follow; R. L. Hunnicutt, pastor.

Crowder, Crowder: April 26; dinner at high school gym after services; Jackie Cooke, North Columbia, Columbia; John McDaniel, music; Harvey Sewell, pastor.

10:30; covered dish meal, 12:00 noon; afternoon service beginning at 1:30. There will be no evening services. A time of sharing of past experiences, presentation of the history of the church and inspirational messages by former pastors will be some of the special features. Gus Merritt is pastor.

Not the way prayer works . . .

(Continued from page 2)

concerns are to be respected.

It all boils down to this: We would bend every effort to be sure that the constitutional rights of the minorities were protected, even to the point of giving up regulated prayer with which minority groups might not agree, and even when we are convinced that prayer is an effective and righteous concept. The question is, would those same minority groups work as hard to protect the rights of the majority to meet in prayer groups whenever they didn't interfere with the program

of the school? They haven't always done that.

In fact, some minority groups have been responsible for causing the schools and the courts to rule against students meeting voluntarily before or after school for prayer. Yet the Supreme Court, in its "equal access" decision, has mandated that such prayer times are permissible.

We will seek to protect the minorities. Let the minorities, by the same token, give heed to the rights of the majority.

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Thomas will speak to CT leaders: Gulfshore

Frank Thomas, pastor of Alta Woods Church, Jackson, will be the preacher for Church Training Leadership Conference at Gulfshore Baptist Assembly, Pass Christian, June 25-27. The conference provides training for all church-elected Church Training workers and members of adult training groups. Associational Church Training leaders are also given extensive instruction.

Thomas is a native of Georgia. He is a graduate of Stetson University in Florida. He received his doctorate from Southern Seminary in Louisville, Ky.

Missionary News

Robert T. McEachern Jr., former missionary to Korea, has joined the Foreign Mission Board's Missionary Enlistment Department as associate director coordinating work in the eastern United States. McEachern, who grew up in Groves, Texas, will work with 10 missionary general evangelists who assist with enlistment while on furlough in locations across the eastern United States, including Mississippi. Their primary target will be recruiting preachers to serve as missionary evangelists, the assignment McEachern held in Korea.

Warren and Joanah Rush, missionary associates to Senegal since 1982, retired from missionary service Feb. 1. They served in Dakar, Senegal, where he was English-language pastor of International Baptist Church and she was a church and home maker. He is a native of Mobile, Ala., and she is the former Joanah Hull of Taylorsville, Miss. They may be addressed at 1154 Hickory Cove, Jacksonville, Fla. 32221.

Earl and Mamie Lou Posey, missionaries to the Philippines, have returned to the field following medical leave in the States (address: P. O. Box 7, Baguio City, Philippines 0201). A native of Alabama, he was born in Boyles. The former Mamie Lou Eubanks, she was born in Lucedale, Miss.

David and Robin Johnson, missionaries to Japan, have arrived on the field to begin their first term of service (address: 3-1-21 Takamaru, Nigawa, Takarazuka-shi 665, Japan). He was born in East Tallassee, Ala. She is the former Robin Parks of Columbus, Miss.

Larry and Mary Hendricks, missionaries to Costa Rica, report a change of address (Apartado 231, Liberia, Guanacaste, Costa Rica). He was born in Edmond, Okla., and considers Yazoo City, Miss., his hometown. She is the former Mary White of Arkansas.

This conference will present a special LIFE Launch seminar for church staff members. It will be an introduction of the LIFE (Lay Institute for Equipping) course system, which is a new curriculum track for Church Training.

Another special conference will be offered for leaders and prospective leaders of Children's and Youth Bible Drills.

A third parallel conference is planned for church recreation.

Reservations should be requested by writing directly to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss. 39571.

Additional information may be obtained from the Mississippi Church Training Department, 968-3800 in Jackson.

Charles and Indy Whitten, missionaries to Equatorial Guinea, have arrived in the States for furlough (address: 137 Melrose Dr., Jackson, Miss. 39211). Both are natives of Mississippi. He is from Weir, and she is the former Nella Dean Mitchell of Louisville. They were appointed by the Foreign Mission Board in 1947.

Marvin and Jean Fitts, recently reappointed Baptist representatives to Mexico, report a change of address (Apartado 267, Cd. Satelite, Edo de Mexico, 53100 Mexico). He is a native of Pontotoc, Miss., and she is the former Jean Carlisle of Lucy, Tenn. They were Southern Baptist missionaries for 22 years in Peru before they resigned in 1981. They were reappointed to Mexico in 1986.

Jim and Jeannie Hare, missionaries to Brazil since 1980, resigned from missionary service. The Foreign Mission Board approved their resignation at its February meeting. They served in Curitiba, Brazil, where he was a social worker and she was a church and home worker. He was born in Gulfport, Miss. The former Jeannie Ross, she was born in Flagstaff, Ariz., and considers Garland, Texas, her hometown. They may be addressed at P. O. Box 81074, Midland, Texas 79709.

Binford and Sandra Nash, missionaries to Ghana since 1981, resigned from missionary service. The Foreign Mission Board approved their resignation at its February meeting. They served in Nalerigu, Ghana, where he was a physician at the Baptist Medical Centre and she was a church and home worker. Both are natives of Mississippi. He was born in Hattiesburg and considers Jackson his hometown. She is the former Sandra Nobles of Clinton. They may be addressed at Box 1154, Clinton, Miss. 39056.

Bill and Jo Brown, missionaries to Togo, have arrived in the States for furlough (address: Rt. 3, Box 205, Clayton, Ala. 36016). He is a native of Grenada. She is the former Josephine Brown of Alabama.

Staff Changes

Glendale Church, Glen, has called Bobby Cossey as its pastor. Cossey and his wife, Cathy, have three children: Sheri, 16, Jay, age 13, and Amanda, six.



Cossey

Cossey has been in the pastorate for 13 years. He graduated from William Carey College and earned his master of religious education degree in 1981 from New Orleans Seminary.

Liberty Church, Pontotoc, in Cossey's home church. He goes to Glendale from Strayhorn Church, Sarah.

Cossey is a former machinist and served in Vietnam as an engineer with the United States Marine Corp.

Locust Street Church (Pike Association) has called Roy Mooneyham as pastor. Mooneyham went to Locust Street from Youngstown Church, Youngstown, Fla.

He has been in the ministry 23 years. He and his wife, Judy, moved into the pastorium on March 23.

Jack D. Nazary has been called as pastor of West Jackson Church, Jackson, and assumed his duties on Feb. 16. He formerly served West Jackson Church for 15 years.

Names in the News

Pearl Hill Church, Leake Association, observed Pastor Appreciation Day on March 15. The pastor, Eddie Pilgrim, was presented a suit and accessories.

Revival Results

First, Pass Christian (Gulf Coast): March 22-26; two professions of faith, five rededications; Perry Neal, Montgomery, Ala., evangelist; Norman Rester, Gulfport, music director; Joe Davis, pastor.

Piave (Greene): April 19-24; lunch at church Easter; Joe Strahan, pastor, FBC, Beaumont, preaching; nightly at 7; Kevin Bradley, pastor.

Thursday, April 16, 1987

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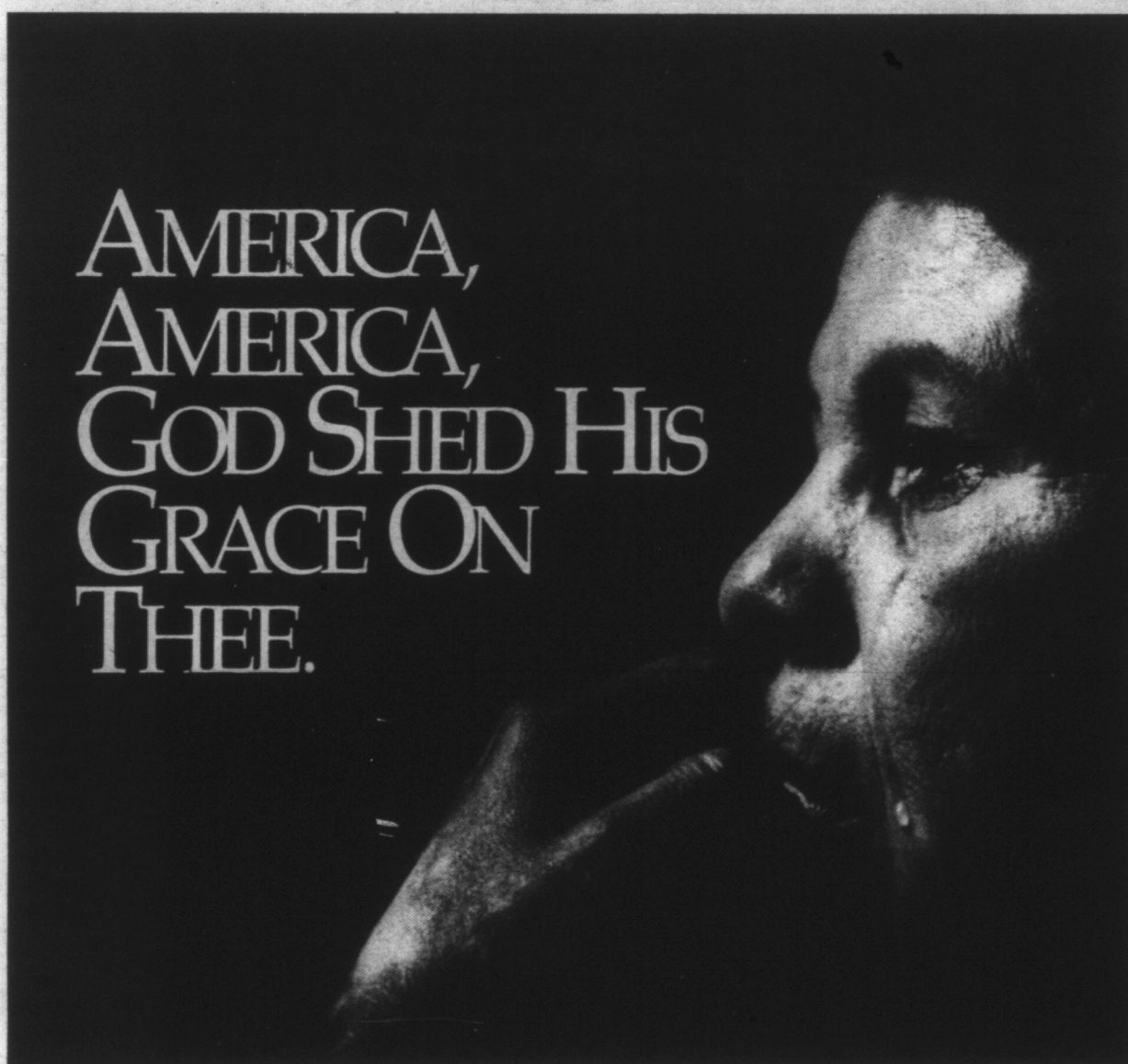
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winning people to Jesus Christ is a commitment that permeates all they do. In 1986, home missionaries led 53,766 people to new life in Jesus Christ. Their telling of Christ's love and redemption depends on sacrificial giving to the Annie Armstrong Easter Offering. WHO WILL WIN AMERICA? Ultimately, it depends on you.

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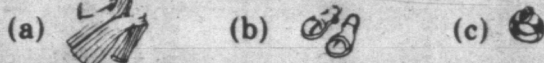


CHILDREN'S PAGE

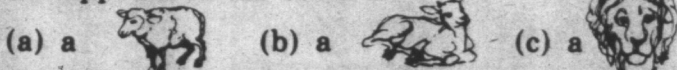
Test your knowledge of Joseph

How much do you know about Joseph? Choose the pictures that you think show the correct answers:

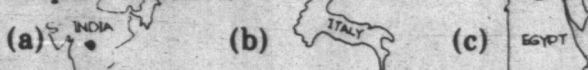
1. Joseph's father gave him



2. Joseph's brothers showed Joseph's coat to their father, after they had dipped it in the blood of



3. After Joseph's brothers had sold him to the traveling merchantmen, Joseph was taken to



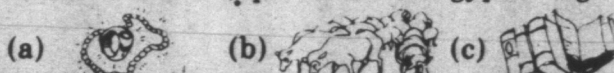
4. In prison, Joseph interpreted the dreams of



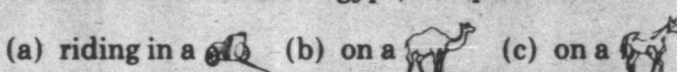
5. Joseph interpreted Pharaoh's dreams, which were about



6. Pharaoh made Joseph ruler over Egypt and gave him



7. When Jacob traveled to Egypt, Joseph went to meet his father



8. After Jacob died, Joseph had an even greater chance to get even with his brothers for their mistreatment of him. So:



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First Church, Byram, pre-school and kindergarten children participated in the church project to help the Jones County tornado victims. The children are pictured with some of the food items contributed. Mrs. Ann Hancock is director.



Cason Childrens Church recently celebrated its associate pastor, Bobby Burt's, birthday with the "world's largest birthday cake." Ingredients were: 18 boxes of cake mix, 36 eggs, and 23 pounds of confectioner's sugar. The cake measured 3 ft. 3 in. x 4 1/2 feet and it took nine hours to bake and 4 hours to decorate.

GEOGRAFUN: (For young readers) Nations and Imaginations

By Ralph C. Peterson

Bible places of birth

Match the man or woman with his or her birthplace:

Abraham

1. Tarsus

Paul

2. Haran

Ruth

3. Ur of the Chaldeans

Isaac

4. Moab

Leah

5. Canaan

Answers:

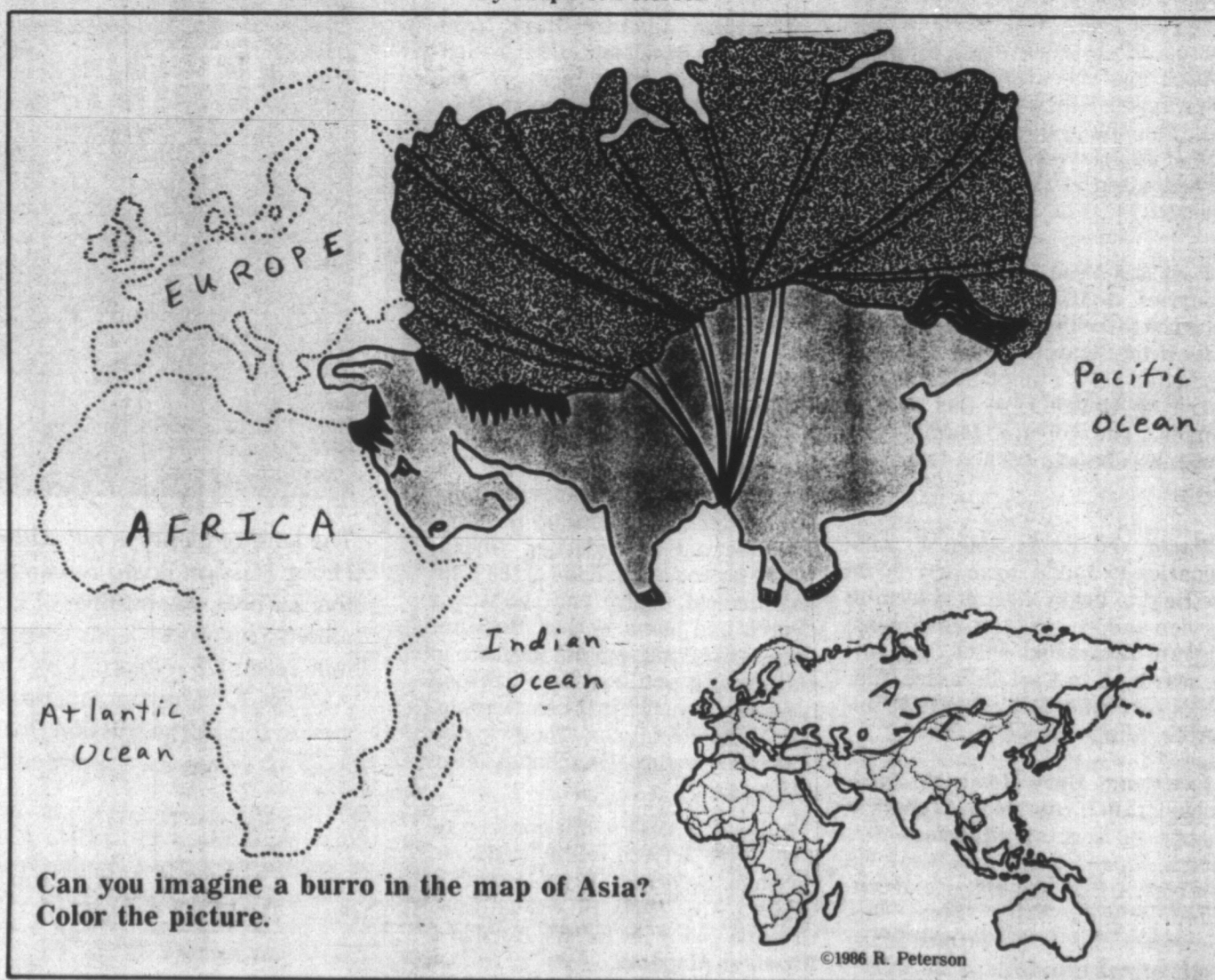
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Home Board elects Lewis as president

Thursday, April 16, 1987

BAPTIST RECORD PAGE 13

(Continued from page 3)

people and finally interviewed Lewis on three occasions: "On March 27, the committee took a secret ballot. We were elated when Dr. Larry L. Lewis received the unanimous vote of the committee."

He noted Lewis is "dedicated to Jesus Christ, has a love for the Southern Baptist Convention and is committed to missions and evangelism."

Lewis has been a home missionary; a pastor of a local Southern Baptist church; an administrator at Hannibal LaGrange College, affiliated with the Missouri Baptist Convention; and is "a dreamer . . . a planner . . . a proclaimer . . . a healer . . . a unifier."

"The time has come for us to close ranks, to beat our denominational spears into plowshears. We have been on spiritual warfare with each other . . . majoring on differences. The fact the search committee of different and diverse people, holding different theological views, could present a unified recommendation should say to the convention that we can come together," Morrison said.

Not all members of the board, however, greeted Lewis' nomination with enthusiasm and support.

Marvin Prude, a retired oil company executive from Birmingham, Ala., and a former vice chairman of the board, said the presentation was "magnificent . . . one of the most astute jobs of selling I have ever seen."

He said he had "done some investigation on my own . . . talking to some of the statesmen of the convention. I have yet to find one who would recommend this man to head the Home Mission Board."

Prude said the board was "taking a man from a place with a \$3 million budget and asking him to be in charge of a \$70 million one and from a few staff members to 365 staff members. I say we don't want this man to head up the HMB." Prude also was critical of the search committee, saying it was named to bring a person who "was not leaning one way or the other. I think we have been betrayed. . . . You (the search committee) have done what the other committee was accused of doing."

Prude said he was going to vote against Lewis, and, when the roll-call vote was taken, did cast his vote in opposition.

Hawkins objected to Prude's remarks, saying they are "not the opinion of this board." When Hawkins referred to Lewis's selection as "a miracle," he was interrupted by amens and applause.

Lewis was questioned by six trustees on his relationship with the Southern Baptist Woman's Missionary Union, doctrinal integrity, the direction he would lead the board, his relationship with the seminaries, his

views on women and on charismatics.

He told Beth McGhee, a former president of the Arizona WMU from Tucson, he is "an enthusiastic supporter of the WMU," and added, "Any church that doesn't have a strong WMU is missing something very important."

He added the national WMU is very important to the HMB since the Annie Armstrong Easter Offering for Home Missions contributes some \$37.5 million to the work of home missions.

Lawanna McIver, a pastor's wife from Dallas, asked Lewis if he would "attempt to implement" a doctrinal statement at the HMB similar to one required of faculty and staff at Hannibal-LaGrange College, in which persons employed on the faculty must attest to their belief in a personal devil, a literal hell and "the actual existence of a primeval couple named Adam and Eve."

Lewis, who was framer of the resolution adopted by the Missouri Baptist Convention that required such a statement by faculty and staff of Missouri institutions, said he believes the Baptist Faith and Message Statement, "which is in use now" at the HMB "is adequate."

"All of those who would be employed in an elective staff position are asked that they be in concurrence with the Baptist Faith and Message Statement and also that they be loyal members of a local church, that they refrain from the use of alcohol, tobacco or harmful drugs. In addition we request that all of our elected personnel be effective witnesses," Lewis said.

"I was impressed with the standards that we already have in place, and I see no reason to change them," he added.

Tom Sneed, pastor of First Baptist Church in Hannibal, Mo., quoted a newspaper interview in which Lewis said it was "doubtful that there is a single inerrantist on the faculty of some (SBC) seminaries."

"I am wondering how you will relate to the seminaries," Sneed asked.

Lewis responded, "I do love the seminaries, and I am anxious that their commitment to the inspired word of God be certain and sure."

He also said: "I am a conservative, and I do not apologize for that one moment. I do believe the Bible is the inspired, infallible word of God."

"My love for a brother is unconditional, never predicated on agreement with me, on inerrancy, on any other issue. We are all brothers in Christ. I will work with every one of the 21 agencies. My predominant question will be, 'How can we at the Home Mission Board work with you and support your work to make it even better?'"

"I stand ready to serve the whole convention, moderates and conservatives, all of us together. I do believe if we can get our minds off the squab-

bles and get our hearts and minds set on winning this nation to Christ, then we will find that unity we have sought."

In response to a question from D.F. Norman, director of the pastoral ministries department of the Georgia Baptist Convention, on appointment of charismatics, Lewis said:

"I have a problem when we use the term, 'anyone involved in the charismatic movement.' I think we have to be very careful about how we define it. 'I do not think it would be wise for the Home Mission Board to appoint or approve anyone who openly practiced tongues speaking, but I think we have to be very careful about how we handle this matter. . . .'"

James Strickland, pastor of First Baptist Church of Cartersville, Ga., asked Lewis if he supports the ordination of women and if a woman were called as pastor of a Southern Baptist church would the president-elect "support unconditionally the right of the church to call as pastor who it feels led to."

Lewis replied he believes in the role of women in ministry. "I hate to think of where the denomination and the churches would be if it were not for the women who have, throughout the years, done so many effective ministries for the churches."

He commented he has a "strong belief" in the rights of the local church. "If a church feels led on the local level to elect a woman as pastor or deacon, I don't see it is the purview of the Home Mission Board to try to interfere with the autonomy of that local church."

Lewis referred to recent actions by the trustees that prohibit pastoral aid for churches that call women as pastors and noted the convention in 1984 passed a resolution opposing women as pastors: "The convention has very emphatically and very explicitly expressed their feeling that they do not favor women serving in the role of pastors. So I do not feel that the Home Mission Board should implement a policy which would be contrary to the expressed will of the convention."

Strickland pressed his point and noted the conflict between a church that would qualify for pastoral aid but who called a woman as pastor "seems unresolvable."

Lewis agreed, noting it seems a "darned if you do and darned if you don't situation. But you are going to offend somebody any direction you move."

He said he believes the HMB "exists to serve our churches. I don't see how it is possible for the chief executive officer of any Southern Baptist Convention agency to say, 'I am going to be independent to an explicit action of the convention.' 'I think the day when we can sort of thumb our nose at our constituency and go our own way is over.'"

Peace group reworks report

(Continued on page 3)

Young, Houston, Texas. Also meeting with the group is Vice Chairman Charles Pickering of Laurel, Miss.

Despite the additional meeting, Fuller said he hopes the committee will be able to release the report "soon after May 4. We continue our hopes to give Southern Baptists a month to study our report before being asked to act on it June 16 in St. Louis."

Fuller declined to discuss the content of the political and theological premises hammered out during the committee meeting.

"We acknowledge that politics is going to be there," he said. "You can't have a denomination of this magnitude without politics. We're looking at what's been inappropriate in the last seven to nine years and

what's appropriate now and from this point on."

On theology, Fuller said the committee is not attempting to "replace or amend the Baptist Faith and Message Statement. It's an adequate statement of what Baptists believe. Ours is an attempt to interpret it."

"We're trying to put down something basic and clear enough for the average Southern Baptist to understand what is being said," Fuller said.

Dan Martin is BP news editor.

A friend is a person who does his knocking before he enters instead of after he leaves. (Irene Keepin)

Long ago I made up my mind to let my friends have their peculiarities. (David Grayson)

The Legal Threat

① How safe is my church?
② My ministry?

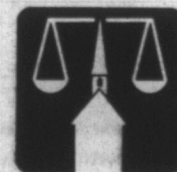
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SUNDAY SCHOOL LESSON COMMENTARIES

O death, your sting has been removed!

By Nathan L. Barber

Luke 24:1-11

Jesus was dead. What now?

Joseph and Nicodemus

Both Joseph of Arimathea and Nicodemus made public their commitment to Jesus (John 19:38, 39). They could no longer continue to be secret disciples. It was Joseph who boldly went to Pilate and requested that he be allowed to take away the body of Jesus. Permission granted. Then Nicodemus came also and "... they took the body of Jesus, and bound it in linen wrappings with the spices, as is the burial custom of the Jews" (John 19:40). Then they laid Jesus' body in Joseph's own new tomb (Matt. 27:60), which was located in a nearby garden.

These actions required great love and very probably cost them much. And even though they had no comprehension of the glorious resurrection to come, they were willing to be identified with Jesus even in his humiliating death.

The women

During those awful hours of the crucifixion,

"He is alive!" Let this hope abound in you

By Robert M. Hanvey

Luke 23:55 to 24:11

I have heard, and so have you, the youth musical entitled, "He Is Alive!," a beautiful rendering of the message of Easter. On many occasions after having heard, I was reminded that Jesus really is alive. He is not dead. He has been resurrected from the grave. The resurrection of our Lord Jesus Christ is the pivotal point of our faith. When we begin discussing or studying the resurrection of Jesus Christ, we must have that deep and abiding assurance in and belief in the resurrection of our Master. He conquered sin and death. He is the first fruits from the grave. He is the one who is able to say even now, "I am alive, and I am the resurrection, the truth, and the life."

When we look at Jesus we are filled with awe

LIFE AND WORK

"... the women who accompanied him from Galilee, were standing at a distance, seeing these things" (Luke 23:49). When Joseph and Nicodemus surprised everyone by claiming and burying the body of Jesus, "... the women who had come with him out of Galilee followed after, and saw the tomb and how his body was laid" (Luke 23:55).

They went back into Jerusalem, prepared additional spices and perfumes, and on the Sabbath they rested according to the commandment. "But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus" (vv. 1-3). They were confused by this turn of events. Then terror struck them as God's angels, assuming human form, "... suddenly stood near them in dazzling apparel" (v. 4).

God's message to the women has become the focal point of all time, past, present, or future. "He is not here, but he has risen" (v. 6). "Why do you seek the living one among the dead" (v.

5)? Satan had been defeated (Gen. 3:15), and death had lost its sting, having been swallowed up in victory (I Cor. 15:54-57).

It was to these faithful, loving women that the first Gospel message was proclaimed after the resurrection. (The Gospel is the "Good News" of what God has done for man through Jesus Christ.) Though the women at the tomb had not been publicly set apart as the apostles had, they were still used and blessed of God concerning his redemptive plan. Like Joseph and Nicodemus the women's service and devotion to the Lord was empty of any desire or expectation of reward or recognition. It was simply an act of love.

The Apostles

When the women told the apostles that which had happened, the "... words appeared to them as nonsense, and they would not believe them" (v. 11). "For as yet they did not understand the Scripture, that He must rise again from the dead" (John 20:9). The empty tomb did not produce belief in the resurrection. It was the appearance of the Resurrected Lord to the apostles which produced belief. Thomas was not with the apostles when Jesus appeared to them the first time. Later however upon personally seeing the Resurrected Jesus, he proclaimed, "My Lord and My God!"

Jesus

God's messengers had told the women at the tomb, "Remember how he spoke to you while he was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (vv. 6, 7). What was taking place was no accident or some plan which was out of control. God's redemptive purpose was finalized through the resurrection. And Jesus' life and ministry were authenticated in His glorious resurrection.

He had taught His disciples that He would die and rise again, but they had not really heard or comprehended His teaching at this point (Mark 10:32-34; 10:45; Luke 9:22; 22:14-20; 22:37). The empty tomb stirred wonder concerning what had happened to Jesus' body. The resurrection appearances confirmed that His body had not been stolen but raised. Lazarus needed no convincing! He knew for a fact that Jesus had power even over death.

Some 60 years after the resurrection event Jesus reminded the Apostle John, "I am the First and the Last, and the living One; and I became dead, and behold, I am alive forevermore, and I have the keys of death and of Hades (Rev. 1:17, 18).

Nathan Barber is pastor, First, Bay St. Louis

UNIFORM

at the power of God to raise him from the dead. The pivotal point of our faith is the resurrection. The resurrection of Jesus provides hope for the life and for eternity, and we need to be able to affirm our belief in Jesus' resurrection and tell what the resurrection means to us. In the telling of what the resurrection means to us we are sharing with others who do not believe as we believe, and we say to them, "Because Jesus lives, I love, too."

When we look at the account from our focal passage (Luke 23:55-24:11), we understand that the women who observed the tomb in which Jesus' body was placed, went home to prepare the spices in order to anoint his body. They rested on the sabbath and returned early on the first day of the week to anoint the body as they had planned. When they arrived, they found the tomb empty, and as they wandered about the empty tomb two men appeared to them and ex-

plained that Jesus had been raised from the dead as he had promised. He was no longer there. He had risen! The words of Luke 24:7 come to mind, "The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again."

From our perspective and study during the course of these four lessons about the Passion Week of Jesus, we know the mockery took place; the trial took place; the death took place; and now the resurrection of Jesus has been assured. It has been attested to. The tomb is empty.

Adults who find it difficult to believe what they have not seen can be led to affirm their belief in the resurrection through this study. Just as surely as Jesus said, "I am going to be raised from the dead," he was! And just as surely as he said, "I am coming again," he will! We are convinced of the resurrection of Christ by what happens in us. The attestation of the Holy Spirit of God is in us. We need to be concerned enough about believing and be-

ing able to tell so that others might understand the resurrection, too. We need to be encouraging in our message to other people about the resurrection of Christ.

Adults who might be in despair about life itself can be led to understand that there is hope in life when considering the reaction of the women who received the news of Jesus' resurrection. Their concern was to tell, their concern was to share, and just as surely as we have an abiding faith in Christ, our need, our reaction, is to share.

Our response to God is to share the validity of our personal faith. In the sharing of our faith we remove the skepticism of many, and we magnify the hope that Christians have for this life and for eternity because of the resurrection of Jesus Christ from the dead. He is alive!

Let this hope and assurance abound in you. Let the Christ of the resurrection magnify himself through your life. He is alive! He is not dead! He lives in his own.

Robert Hanvey is pastor, First, Hazlehurst.

Evidence for Jesus' resurrection is empty tomb

By Charles Wesley

John 20:1-8, 11-16

Christianity has for its foundation certain historical facts: the incarnation, death, resurrection, ascension, and second coming of Jesus Christ. Four of the above events were in the past and one is yet to occur. This week's lesson focuses on one of those events: the resurrection of Jesus Christ. Can we as Christians give an answer to the skeptics who question the validity and historicity of the resurrection? The answer is a resounding yes. The record of the resurrection as described by the Apostle John provides three substantial evidences for the resurrection.

I. Evidence for the resurrection is observed in the dejection and skepticism of the disciples. Have you ever listened to anyone speak, but never really hearing what they were saying? Sound waves were striking the ear drums, but there was little comprehension. Maybe the message being heard was confusing, or possibly your mind was so absorbed with

BIBLE BOOK

another subject that the words of the speaker were not received.

Jesus told his disciples that he would be crucified and rise again on the third day. However, the disciples never really comprehended what Jesus was saying. If they had, surely the disciples would not have been so dejected over the crucifixion. Even Mary Magdalene could not comprehend the message of the angel concerning the resurrection (Matt. 28:1-7; Mark 16:1-7). Rather, she reported to Peter and another disciple that someone had removed Jesus' body from the tomb. Later, when Mary Magdalene told the disciples of Jesus' appearing and speaking to her, the disciples would not believe her (Mark 16:11). The message seemed too good to be true. The fact that the disciples were dejected and later skeptical about the resurrection is a strong evidence for the resurrection. Their own skepticism contradicts the idea that the disciples fabricated a lie concerning the resurrection.

II. Evidence for the resurrection is the emp-

ty tomb. The Johannine account of the resurrection is unique because it is the account of an eyewitness. "The other disciple whom Jesus loved" mentioned in verse two is probably the author of this gospel. The statement of an eyewitness concerning the empty tomb adds weight to the proof that Jesus did indeed rise from the dead. John is the only gospel writer who describes the linen grave clothes being left behind. Surely, if someone was stealing the body they would not have removed the grave clothes and left them in the cave.

Furthermore, the argument that some stole the body has little weight. The Jewish religious leaders and the Roman officials certainly would not remove the body and give evidence to the disciples that Jesus had risen. In addition, the disciples would not have removed the body knowing that people would only say that the body was removed. Thus, the eyewitness account of the empty tomb and the grave clothes left in the tomb is strong evidence of the resurrection.

III. Evidence for the resurrection is the post-resurrection appearances of Jesus. On several occasions Jesus appeared to the disciples and

others after the resurrection. The Apostle Paul records that Jesus "appeared to more than five hundred brethren at one time" (1 Cor. 15:6). One of those appearances was to Mary Magdalene outside the tomb. At first Mary Magdalene failed to recognize Jesus. But when Jesus called her name she knew him. This appearance and the others add further evidence supporting the resurrection.

In addition to the above three evidences of the resurrection, there is the evidence found in the continuing existence and growth of the church. Moreover, we can observe the changed lives of the disciples and the changed lives of Christians today. After the resurrection the dejected and defeated disciples turned into bold and energetic proclaimers of the gospel. Even though there is ample and substantial evidence to answer the questions of a skeptic, the fact of the resurrection is to be accepted in faith.

Also, we should remember that it is our continuing mission to proclaim the resurrection to the world. We are proclaimers of a hope based on the historical fact of the resurrection.

Charles Wesley is pastor, Morrison Chapel, Cleveland.

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Margaret Gardner
Mr. & Mrs. Sanford
McNemar & Daughter
Mrs. Maud Winchester
Gardner
Mr. & Mrs. Langdon Head
Mrs. Bobby Givens
Doris L. Brewer
Mr. & Mrs. Paul J. Jaggars
Mr. Jerry M. Gough
Dr. & Mrs. Frank L. Butler
Mrs. Nannie Mae Gough
Mr. & Mrs. Amos Collins
Mr. & Mrs. H. E. Dawkins
Mr. Wayne Grothman, Sr.
Mr. John C. Wilson Jr.
FBC, Adult II Class,
Greenville
Mrs. Willie Gunn
Mrs. Beatrice Ratcliff

(To be continued)

HONORS

Annie Barkley
TEL S.S. Class, Charleston
Mr. & Mrs. L. M. Bradford
Mr. & Mrs. Frank Ainsworth
Mrs. J. R. Gilfoy
Hope S. S. Class, FBC,
Jackson
Mrs. Johnnie Bess Grubbs
Mrs. Randall M. Ainsworth
Katherine Hill
Faithful Followers SS Class,
Pontotoc
Mrs. Lucy Hudspeth
Dorcas Sunday School Class,
Magee
Dr. E. D. Reynolds
Mrs. Elene W. Wellons
Kevin Lane White
William & Susan White

The Baptist Children's Village

P. O. Box 11308

Jackson, Mississippi 39213

Accredited by the National Association of Homes for Children
Licensed by the State of Mississippi

UPDATE

"DRESS A CHILD AT EASTER"

Our Goal \$140,000.00

Given Through April 9, 1987 \$78,519.12

Needed To Reach Goal \$61,480.88

\$150 Will dress a High School or College Student

\$100.00 will dress a 10-14 year old

\$85.00 will dress a child 10 years and under

"For since by man came death, by man came
also the resurrection of the dead. For as in
Adam all die, even so in Christ shall all be
made alive". 1 Corinthians 15:21-22

EASTER 1987

"CHRISTIANITY begins where religion ends... with the
RESURRECTION".

Anonymous

Dear Friend of Children:

Cloudy, wintry days punctured by windy gusts challenge our enthusiasm, often pressuring us with the temptation to wonder aloud if the beauty of springtime will ever arrive. God's scheduled design, however, is inevitable! The flowers bloom, the trees are laced with life and the monotonous of the earthly is transformed by the colorfulness of the heavenly.

Some things never seem to change. The needs of dependent and abused children in Mississippi will not go away. Therefore, Paul N. Nunnery, our Executive Director, requested me to remind you of our DRESS A CHILD AT EASTER opportunity. You should know that your gifts help underwrite our annual clothing and shoe budget in general and specifically provides new church clothing for spring and summer.

On behalf of the children on The India Nunnery Campus, Farrow Manor Campus, at Dickerson Place, at Deanash, at Reedy Acres and in our New Albany Group Home I thank you in advance for helping us reach our \$140,000.00 goal.

Yours because His,
KERMIT D. MCGREGOR
Director of Public Relations

Baptist Record

"Glasnost" is in the air, says citizen of Russia

By Stanley Crabb

"Glasnost" is in the air these days," said a friend as we strolled down a Moscow street on a cold February afternoon. As many citizens of the Soviet Union these days, he was excited as he told us the implications of the new campaign of "openness" which his government is presently carrying out. "Corrupt public officials, even Communist leaders in some cases, are being put in prison for their wrong doings. We can even speak openly about our problems. The 'air' is becoming freer again."

Indeed, "glasnost" — openness — is everywhere. Many people are saying glasnost has reached the point of no return. Certainly even the casual observer from the West realizes something new and wonderful is happening within the Soviet Union, and one can only hope and pray that it will continue indefinitely as a vital contribution to world peace.

Glasnost is more than just a word, our friend told us. It has many applications, and its effects are being felt at deep levels of life in the USSR. Baptists and other Christians are likewise discovering its applications to the area of religious faith. We were discussing our own observations and discoveries with our friend. As a member of a Baptist church belonging to the All-Union Council of Evangelical Christians-Baptists (AUCECB), he listened while my wife and I shared with him our experiences. We had just spent ten days visiting eight Baptist churches in four cities of the Soviet Union. We saw glasnost with our own eyes.

— In Estonia Baptists are reading a theological journal which is published quarterly by a small group of Baptist leaders there. The journal, *Logos*, is hand-typed by a group of volunteers from the churches. They make 80 copies of the 30-40-page publication. These are then shared among members of the 76 churches. An Estonian Baptist pastor informed us that "no one is excluded from the university for religious reasons."

— "We have a sufficient quantity of Bibles and hymnbooks so that each family of believers can have at least

one copy," we were told by several Baptist leaders. We observed that in church services hymnbooks do indeed appear to be in sufficient number. Some worshippers brought Bibles with them to church and followed as passages were read. Our young In-tourist guide told us she, too, had read the Bible "in order to learn more about it." She had checked her copy out of a People's (Public) Library, although she had seen copies available in the library of her local Communist headquarters library. "If you want to purchase one you may do so at the Orthodox Church for about 20 Rubles (US\$30)," she told us. An Orthodox priest confirmed her story. Some Baptist pastors tell their people not to hoard Bibles. "If you have more than one on your shelf you should share the extra with non-believers," one of them told me.

— The quantity of Christian literature being imported and printed in the Soviet Union is definitely on the increase. Several USSR Republics are even planning language editions. We saw the printer's proofs of the third volume of hymns for church choirs, to be published this year.

— We had always heard of only one Baptist church serving the large city of Moscow, the sixth-largest city in the world. We discovered with joy there are in fact 23 Baptist churches in the metropolitan area. The Moscow Central Church is just the most well-known of these, but several other congregations are growing and all have been formed during the past ten years, an amazing story of evangelism.

— Young people are taking an active part in church life. They are singing in youth choirs, playing in youth orchestras, attending services, studying the Bible in increasing numbers in consultation classes. In 1986, among the newly baptized members in one region, 60 percent are young people up to 30 years of age. Of forty registered lay-preachers, one-third are under 30.

— In a five year period, 1980-1985, 268 Baptist churches have been built in the Soviet Union, some of these for new congregations.

— In Leningrad we heard the rector of an Orthodox "Spiritual School" (seminary) openly express sorrow over the past persecution which Baptists and others suffered with the full knowledge and obedient silence of his State-Church. He expressed open joy at the possibility of the warm relationships now being developed among Christian believers of different denominations. His openness was somewhat disarming, but reminded us of a scene we had witnessed the previous week, of the Orthodox Metropolitan Alexei speaking in the pulpit of the Moscow Baptist Church — clear evidence of the grace of God, but also of the new spirit of openness which is commonplace.

— The new possibility for churches to register with the government as "autonomous churches," that is, as legally constituted churches which can choose not to participate in the AUCECB, up to now the only denominational expression for free Evangelical Churches. We were told there are about 75 such churches. We likewise learned that many un-registered churches ("underground?") meet regularly and have been doing so for years without harassment from the government. Could it be that some local officials simply must learn to apply freedoms which the Soviets Constitution guarantees, rather than implement Stalinist-era practices no longer tolerated under Glasnost?

One could continue ad infinitum. Certainly no one would pretend to say there are no limitations for Christians within the Soviet Union. It is, after all, a self-proclaimed "atheist" state.

However, while the State does not favor the spread of the faith, it is nevertheless true that the present period of openness is beginning to remove some of the hindrances to the free expression of religious faith which in the past have been so detrimental to Western thinking about the Soviet Union. In spite of 70 years of non-religious materialistic philosophy, "our people are still basically religious," said our young guide.

Stanley Crabb directs European Baptist Press Service.

Florida's plan to tax churches fizzles

By Greg Warner

TALLAHASSEE, Fla. (BP) — Florida's attempt to force churches to collect sales tax apparently has fizzled.

Following the lead set in Gov. Bob Martinez's proposed budget, the Florida House Finance and Taxation Committee is expected to propose that the state retain the law that exempts churches and other non-profit groups from charging sales tax on services they provide.

"There is no sentiment to tax the services rendered by churches," said Bill Townsend, general counsel for the Department of Revenue in Tallahassee.

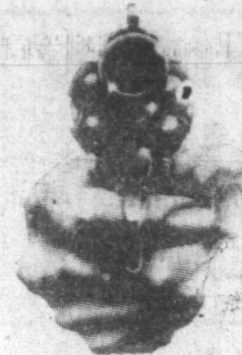
"They will have the same status they currently enjoy."

The sales-tax exemptions for churches and other non-profit groups were cancelled late last year when the Florida legislature voted to raise revenue by forcing accountants, dry

cleaners and most other service-oriented professions to charge customers sales tax.

The new law, which will take effect July 1, reportedly would force churches to collect sales tax on certain activities, such as retreats, weddings and funerals, if those services are offered for fixed fees.

Greg Warner is associate editor of the Florida Baptist Witness.



Intensive care

Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life

Alcoholics anonymous and treatment

Often people ask about Alcoholics Anonymous. A word deserves mentioning here about AA for rehabilitation of chemically dependent people in a treatment center.

The approach is a multidisciplinary one, making use of therapeutic methods that seem to work well with people who have problems of chemical dependency. As is true in the main hospital where physical illness is treated with medicine, surgery, and specialized therapy, the Chemical Dependency Center tries simply to regard each person as a patient who has a treatable illness. A team approach is used as the medical doctor, nurses, psychologist, counselors, and chaplain unite in bringing their knowledge and dedication to the treatment of each patient.

The program of Alcoholics Anonymous is valuable as a working tool and is an acceptable emphasis. However, its use does not reduce the unique contribution of the professional persons who deal with patients.

The dedication and commitment that our staff has for recovery is often very evident Christian concern. Alcoholics Anonymous as such is not equated with church or intended to replace basic Christian doctrine. Again, AA functions well as a tool in the treatment of patients, many of whom find encouragement from the fellowship with others who are as they are. Hopefully, some patients will be restored to their church and Christian fellowship. If they dropped out along the way. Others may become open to Christian influence as never before, for the Spirit of God to work in their lives and to find the joy they have missed.

Questions and comments addressed to Intensive Care and forwarded to Chaplain Joe Stovall at Mississippi Baptist Medical Center and are handled in consultation with the staff of the Chemical Dependency Center. Letters should be sent to: Intensive Care, Baptist Record, Box 530, Jackson, Mississippi 39205.

Zambia's Rhodes scholar is Baptist student worker

By Craig Bird

LUSAKA, Zambia (BP) — Zambia's lone Rhodes scholar for 1987-88 is an integral part of Baptist student ministries at the University of Zambia.

Monde Muyangwa, 23, will enter Oxford University in London in October to pursue a master's degree in international relations. She was selected from among hundreds of applicants for the prestigious scholarship.

She was graduated from the University of Zambia (UNZA) in July 1986 and began working with Southern Baptist missionaries Lonnie and Fran Turner later that summer.

"We hired Monde because of her Christian commitment, her personality and her high moral standards," Turner says. Much of her time is spent counseling female students dealing with moral pressures on the 4,000-student campus.

Freshmen girls are a special interest group for Muyangwa. "During your first year at UNZA it's easy to fall into the way things are done," she explains. "The urban setting puts a lot of pressure on, but that's part of life and you have to deal with it as best you can. Zambians watch 'Dallas' and 'Dynasty' (on television) and think that is the way to live."

To enjoy a friend, I need more in common with him than hating the same people (Frank Clark)

"People ask me why I don't get a 'real' job, but I enjoy helping people develop — and I hate working in an office all the time," she says. "School years determine a lot of a person's character. I believe this is a 'real' job."

Bird is a missionary journalist.

Baptist Record

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April 16, 1987